THE GREAT INTEREST OF States & Kingdomes.

A SERMON Preached before the Honorable Houſe of *COMMONS*, At their Late Solemne FAST, *Feb.* 25. 1645.

By THO: GOODWIN, B.D. *One of the Aſſembly of Divines.*

REVEL. 17. 14.

Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: For he is the Lord of Lords, and King of Kings, and they that are with him, are called, and choſen, and faithfull.

LONDON, Printed for R. DAWLMAN. *MDCXLVI.*

To the Honourable Houſe of COMMONS,

Aſſembled in PARLIAMENT.

HEre preſent you with one piece of the Counſels of God, *next thoſe of his diſpoſing the* eternall *conditions of perſons of all other the greateſt, as which concerneth the* temporall ſalvation *or* deſtruction *of Kingdomes and Nations, which next to his* Saints *Decrees, are deareſt to God, as his patience towards them ſhews. A ſubject, which had it been ſet out according to the merit of it, would of it ſelf have faln at your feet, who are the* Repreſentative *Body of this Nation and Kingdom, and entitled it ſelfe to no other Dedication then to you. But Providence having brought it forth in the way of an ordinance of God,* preaching, *in your eares, (though rudely) and you having beene pleaſed to owne it, it is become yours by all ſorts of Intereſt.*

It is certaine, that God did not bring that laſt and fatall deſolation upon the Iews, untill all ſtates and ranks of men amongſt them had conſpired againſt the Lord and his Anointed, *and his followers: nor did*

he bring upon them that their first captivity, untill all sorts had corrupted themselves, the great men *had*
Jer. 5. broken the yoke, *the* Prophets prophecyed falsly, *the* Priests did bear rule by their means, *and* the people loved to have it so: *and then as the Prophet addes,* What will you do in the end thereof? *And yet therein God did not regard so much what the People, as what their Rulers did.*
I said, (*speaking of the people*) Surely these
ver. 4, are poore, these are foolish, I will get me to the GREAT men, but THESE have
5. ALL TOGETHER broke the yoke, and burst the bands. *Our comfort therefore is, we cannot be undone without you, nor you without failing in this, which is our* GREATEST INTEREST. *An Error, which if this Kingdome should after so much bleeding erre a second time, is like hereafter never to be mended. Your* preservation *and* guidance *in this, is, above all other, the constant and daily prayer of*

Your most

humble servant,

THO: GOODWIN.

THE INTEREST OF ENGLAND.

A Sermon preached at the late Fast, before the Commons House of PARLIAMENT.

PSAL. 105. 14, 14.

He suffered no man to doe them wrong: yea, he reproved Kings for their sakes:
Saying, Touch not mine anointed. ——

THE words I have read, and those from the 10. *verse*, as they hold forth the first rearing of the Church of the Jews in *Abraham* and the Patriarchs; so, they are intended as the first Primitive Instance and Originall patterne of Gods care and protection over his people in all Ages; and likewise of his proceedings with all *States* and *Kingdomes*, according unto their dealings with his people, where ever cast among them, to the end of the world: exemplified in what was done for their sakes, and towards them and their Families.

The Storie it selfe of *Abraham*, *Isaac*, and *Jacob*, which these words refer to, and how God *reproved*

Abimelech King of *Gerar*, and *Pharaoh* King of *Egypt*, and others *for their sakes*, you may reade in the 12,20, and 26. Chapters of *Genesis*; and of commands given forth concerning them *to doe them no wrong*, yea not to *touch* them; declaring also of *Abraham*, that he was a *Prophet*, and so not to be injured: Onely what in the Story is uttered scatteredly and in severall places, is by the Prophet *David* summarily put together, *Touch not mine anointed, and doe my Prophets no harme.*

Gen. 20. 7.

There is a Controversie upon these words, *Touch not mine anointed*, that they should be intended principally of *Kings*, and of these Patriarchs, as under the notion of *Kings*. I shall but clear it in a word.

Whether these Patriarchs were Kings or no, I will not now dispute; *Abraham* is called *a mighty Prince* by the children of *Heth*, *Gen.* 23. 6. yet however here the holy Ghost speaks of *Abraham*, *Isaac*, and *Jacob*, as representing the people of Israel; and his scope is to shew Gods care and protection of his people by their example, which is cleare, 1. by all the current and streame of the whole Psalme; all that goes before, and which followes after, is wholly to shew his care of the people of Israel from first to last. But as for Kings, or Gods care over them as such, we may say as *Paul* in another case, *Of that Tribe the holy Ghost speaks nothing*, that is, in this Psa. nothing as touching *Monarchie*, (as he there sayes nothing as *concerning the Priesthood.*)

Heb. 7. 14.

And 2. then the words in the 12. verse, which speak of the persons of these Patriarchs, *when they were but a few men in number*, yea, *very few*, refer not to Kings, nor unto these Patriarchs as such, for he speaks of their whole families, their wives, children and servants: Yea, these three Patriarchs, *Abraham*, *Isaac*, and *Jacob*,

ob, they were all alive at once; *Isaac* was above 70. years old, afore *Abraham* dyed, and *Jacob* 15. and but one of these could have been King at once, and yet you see he speaks of them all complexedly, and as making a company together, when *they were few*, and *very few*, he said, *Touch not mine anointed*,

Yea 3. It is so farre from being meant of them as Kings, that it is expresly said in the words of the Text, *He reproved Kings for their sakes*, therein speaking of them as of a sort of people distinct from Kings, and yet of a higher and dearer value with God, then those Kings reproved for them.

But it will be said, that if it should not be meant of them under the relation of Kings, yet however as of persons extraordinary, and therefore this charge and instance cannot be drawne into a pattern of Gods care and protection over all Saints, and the people of God, which is the scope which I have put upon the words.

I answer, that though indeed their persons were extraordinary, yet here they are withall set forth as representing the people of God, whom they were the fathers of. It is cleare by the eighth *verse*, *He hath remembred his Covenant for ever, the word which he commanded to a thousand generations*: The performance of which Covenant, to confirme the truth of it, he exemplifies by the story of Gods providence over these. What therefore he saith of these *anointed* ones here, it extendeth to a *thousand generations* to come: and as *Abraham* in other things was a Common person, *in faith justifying* he is made such, *Rom.* 3. *In faith* as *sanctifying*, *Jam.* 2. In being *heire of the world*, *Rom.* 4. 13. so is he here also: and *Isaac* and

Jacob with him in their anointing.

But you will yet ſay, It is true, they may be underſtood as Common perſons, repreſenting indeed the Nation of the Jews; but yet will what is here ſaid, be warrantably extended to the Beleevers of Jewes and Gentiles under the New Teſtament to the end of the world?

I anſwer, Yes; For the Covenant that God made with *Abraham*, was to be *heire of the world*, as well as *heire of Canaan*; ſo *Rom.* 14.13. And accordingly in other things the Analogie holds for them with theſe here: For as theſe, ſo the Saints, they are called *Strangers and Pilgrims*, ſcattered and diſperſed in all Nations; So *Peter* ſpeaks of them; even as here he calls theſe *ſtrangers*, *ver.* 12. when they were but *few in number*, and *ſtrangers in the land*, as the Saints in the world. To give parallel places of Scripture, to ſtrengthen this. In the Old Teſtament. In the forty fift Pſalme, you have a Propheſie of the Church of the New Teſtament, under the type of *Solomon*, taking *Pharoh's* daughter, who was a Gentile, into his bed, as *Chriſt*, of whom he was the Type, one day ſhould doe the Gentiles: which Church is made that great mother that ſhall have ſuch multitudes of children, *Gal.* 4. Now of thoſe children, of the Church of the New Teſtament as the Mother, and of Chriſt as the Father, the 16. verſe of that Pſalme thus ſpeaks, *Inſtead of* THY FATHERS *ſhall be* THY CHILDREN, *whom thou mayſt make Princes in all the earth.* The meaning whereof is this, that in the ſtead of theſe great Patriarchs, and other the Fathers of the Jews, (ſpoken of in the Text) ſhall ſucceed others, the children

of

of the New Testament, even all the Saints, as Successors of them; and as they were as Princes in all Lands they came into, here, *so shall thy children be*, sayes the Psalmist there. And the 7. verse of that Psalme calls them *anointed*, and so speaks also in the language of the Text, when under that notion he commands not to *touch* them; That verse speaking of Christ, saith, *He is* ANOINTED *with the oyle of gladnesse above his* FELLOWES: namely, these his fellowes and *children*, spoken of ver. 16. you have at once, as the great *anointed* one, Christ, so all his children called *anointed* ones also: and as they are his *fellowes*, so *anointed* too. Thus you have all meet: *Abraham* and the Fathers, the anointed ones of the Old Testament, Christ and his Saints the anointed ones in the New, in their stead; and both Princes and Strangers in all Lands; and so of the one as well as the other this charge is here intended, *Touch not mine anointed, &c.* And to this accords the language of the New Testament, the whole mysticall body is called *Christ*, 1 *Cor.* 12. 12. and Beleevers his fellows are said to *have received an anointing*, 2 *Cor.* 1. 21. 1 *John* 2. 27. yea and elsewhere the reason of this their preservation, and Gods protection over them, is put upon this very anointing, *The burthen shall be taken off thy shoulder*, (speaking of the oppression of Gods people) *and the yoke shall be destroyed* BECAUSE OF THE ANOINTING. Esay 10. 27.

Having thus explained the words, I come to those Observations which I shall make out of them, and insist on at this time. I resolve the words into these three parts.

1. Here is the *neerenesse and the dearnesse of the Saints*

unto God; They are dearer to him then Kings and States, ſimply conſidered; that is, otherwiſe then as they in their perſons are alſo Saints; for you ſee that for their ſakes he reproved Kings, and ſo ſheweth that he preferreth them to Kings.

2. Here is *the great danger to Kings and States, to deale with his Saints otherwiſe then well.* Which appeareth many wayes: For he doth not onely in *words* give a charge not to *touch* them, but he carryes it in a high way, (for ſo God may doe when he pleads their cauſe) *Touch them not:* as if he had ſaid, Let me ſee if you dare ſo much as touch them: and it is with an intimation of the higheſt threatning if they ſhould, upon your perill, if you doe; for that is the ſcope of ſuch a ſpeech: and accordingly in *deeds* he made this good, for the Text ſaith, *He ſuffered no man to do them wrong*; Not that he did altogether prevent all wrong and injuries, for they received many as they went through thoſe lands; but at no time did he put it up at their hands, or let it goe unpuniſht: in that ſenſe he ſuffered them not. You know how he plagued *Pharaoh King of Egypt* with great plagues, and all his houſhold, for *Abrahams* wives ſake, *Gen.* 12. And ſo *Abimelech King of Gerar*, the Lord commeth upon him with a greatnes, and his firſt word is in *Gen.* 20.3. *Behold, thou art but a dead man*, afore he had firſt told him why or wherefore; though then he addes the reaſon; he brings him upon his knees, *ver.* 4. bids him look to it, that he give ſatisfaction to *Abraham*, and reſtore his wife to him againe, *ver.* 7. and well he ſcap'd ſo; and tels him alſo that he muſt be beholden to *Abrahams* prayers for his life; *He is a Prophet*, ſaith he, *and he ſhall pray for thee, and thou ſhalt live*.

The

The third is the care and protection which God had over them, set out and amplified 1. by the number and condition of the persons whom he defended: though *few*, men of *number*, that is soone reckoned, for their power and strength, a few, or very small, ὀλιγοστοὶ, so the Septuagint in the parallel place, 2 *Chro.* 16.19. As also 2. by what he did for them, *He suffered no man* how great soever *to doe them any wrong*, how small soever; not without recompence and satisfaction not to *doe it*, though they had a mind to it, though the people had an *ill eye* at them, *Gen.* 26. 11. God causeth *Abimelech* to make a Law on purpose, *Abimelech charged all his people* in *Isaacs* behalf, and of his family, (which I mention, because it gives light to the Text) and speaks in the very words of the Text, *He that* TOUCHETH *this man or his wife, shall be put to death*: although they *envied him*, *ver.* 14. *strived with him*, *ver.* 20. *hated him*, *ver.* 27.

I shal passe over the sett handling the first of these, namely, *The neerenesse and dearenesse of the Saints to God*, it will after come in well enough, under the second, as the reason thereof.

That maine thing which I have singled forth to insist upon, is, *the danger* that is unto States, to deale otherwise then well with the Saints, Gods anointed. And the Observation is plainly this,

That the dealing well or ill with the Saints of God, it is the greatest and highest INTEREST *of* Kings *and* Kingdomes, *on which their welfare or their ruine depends.* *Obser.*

I have the story of the whole world afore me, to gleane

gleane Demonſtrations and inſtances out of, to make good this truth. But I ſhall endeavour to preſent it to you under that proſpect that runs through the ſtory of the whole Bible. My Obſervation out of the Story of which, and the ſumme and iſſue of all, is this, *That God from the beginning hath in his Providence ſo ordered it, that the greateſt and moſt flouriſhing Kingdomes and States ſhould ſtill have to doe with his Saints and People in all Ages, and either they have beene broken by their ill uſing of them, or they have proſpered by their well dealing with them.* You ſhall find this I ſay throughout the whole Scripture. My Text leads the round to all the reſt, and I therefore indeed choſe it rather then any other, though otherwiſe as a bottome to this point, I might have pitcht upon others perhaps more full.

We will begin with the very firſt Kings and Kingdomes that you read of after the Flood. How here proved the *King of Egypt*, and the *King of the Philiſtines*, for the ſake of *Abraham* and *Iſaac*, that I mentioned afore. Beſides thoſe there is mention of *foure Kings*, *Gen.* 14. *Amraphel* King of *Shinar* or *Babylon*, which was the firſt Kingdome in the world after the flood, *Gen.* 10. 10. and was one of, yea the firſt great Monarchie. There is likewiſe *Chedorlaomer* King of *Elam*, or *Perſia*, which afterward likewiſe proved a Monarchie. For as *Aſſyria* and *Babylon* made the firſt, ſo you know *Perſia* was the next. You have two other Kings more there confederate with theſe. Theſe foure Kings they brake in upon, and ſmote all the Countries about; they ſmote the REPHAIMS in *Aſhteroth Karnaim*, and the ZUZIMS in *Ham*, and the EMIMS, and the *Horites* in *Mount Seir*, *And they returned*

Gyants.

Terrible ones. Deut. 2. 10, 11.

and

and came to Enmishpat, which is Cadesh, and smote all the Countrey of the AMALEKITES, *and also the* AMORITES, *that dwelt in Hazezon-tamar*, as you may reade, *verses* 6, 7, 8. And all the while they over-ran these vast Countries, where there was not one Saint to be found, they found no resistance, having but to doe with Nations, not Saints in them; but unhappily to them, when they came to fight against the Kings of *Sodome* and *Gomorrah*, they light upon one Saint, and but one, and that is *Lot*, so the 12. *verse*, *They tooke Lot, Abrahams brothers sonne, (who dwelt in Sodome) and his goods, and departed.* Alas to them; little thought they what a Prisoner they had: they took him in the crowd amongst the wickedest people under heaven, a people so wicked, that one would have thought God should so little have considered this one Saint, to save him from perishing, as that his vengeance should have taken the opportunity to ruine these, though this one poore *Lot* had been involved in their destruction. But you shall see how tender God is of his Saints. They had unawares *devoured an hallowed thing*, one *righteous Lot*, and had taken him but Prisoner; they had drunk poyson, and all the riches, and all the goods they had taken, they vomit up againe, together with their owne blood. The Lord in this giving demonstration of that his care and skill which *Peter* makes observation of upon the story of *Lot* & the Sodomites, *The Lord knowes how to* PRESERVE *the righteous, and* RESERVE *the unjust*, 2 *Pet.* 2. 9. And whom should God use to be the instrument to doe this too? God had not many more Saints then in the world, but onely *Melchisedechs* we reade of, and *Abraham* and his family, and God useth that one *Abraham*; and he had

The Observation exemplified in all States and Kingdoms through the Scriptures.

1. Feure Kings overthrowne by *Abraham*.

Jerem. 3.

had an Army but of a *few*, and a *very few*, (even as the Text hath it) but *three hundred and eighteene men*, borne in his houſe, *ver.* 14. he *purſues* them, and *ſmites* them, *ver.* 17. with a great ſlaughter, and brought back *all the goods*, and his brother *Lot* and his goods, &c. *ver.* 18. And *thus they were reproved.* You ſee the Text made good from the very firſt beginning of Kingdomes, *He reproved Kings for their ſakes* indeed.

Gen. 20. 16.

Thus he began the world at firſt; and this very victorie is made a leading caſe, a ſtanding encouragement to the ſons of *Abraham*, the Saints, for ever after. So you have it applyed in *Eſay* 41. 2. *Who raiſed up* (ſayes God, to raiſe up his peoples hearts) *the* RIGHTEOUS MAN *from the Eaſt?* namely, this one *Abraham?* and *called him to his foot*, Follow me, Ile be thy Generall, ſaid God to him, *Gave the Nations before him, and made him rule over Kings*; he means theſe very Kings you have heard the ſtory of: *He gave them as the duſt to his ſword, and as driven ſtubble to his bow; he purſued them, and paſſed ſafely, &c.* Did God doe thus then for one or two of his Saints, and will he not goe on? What ſaith the 4. verſe? *Who hath wrought and done it, calling the generations from the beginning*, and ſo having ordained all the generations of *Abraham* to do the like exploits in their ſeverall ages. *I the Lord am the firſt, and with the laſt, I am he.* I began to doe this with *Abraham*, and I will goe on to doe ſo, even to the laſt, for the ſons of *Abraham*. And that this is plainly his meaning, appeares by *ver.* 8. where he makes a generall application of it to his ſeed, *But thou Iſrael, art my ſervant, Jacob whom I have choſen, the* SEED OF ABRAHAM *my friend.* Therefore

faith

ſaith he, ver. 10. *Feare thou not, (thou worme Jacob, ver. 14.) for I am with thee: be not diſmayed, for I am thy God: I will ſtrengthen thee, yea, I will help thee, yea, I wil uphold thee with the right hand of my righteouſneſſe. Behold, all they that were incenſed againſt thee, ſhall be aſhamed and confounded: they ſhall be as nothing, and they that ſtrive with thee ſhall periſh.* All the whole Chapter is nothing elſe but incouragement to all the ſeed of *Abraham*, from this very inſtance I have now given you. And the Text here confirmes it, premiſing unto all thoſe inſtances, *He hath remembred his Covenant, the word he commanded to a thouſand generations.*

The next Kingdome in the world that flouriſhed in thoſe firſt times, that grew to any greatneſſe that we reade of, was that of *Egypt*; and though *Cham* the founder of *Egypt* was curſed, yet as uſually thoſe God layes the greateſt curſe upon, he firſt begins to bleſſe with outward bleſſings in the world; ſo he did the ſeed of *Cham*, in that infancy of that new world. How renowned a Kingdome that then was, both for continued ſucceſſion of Kings in a race, (which *Eſay* inſinuates) and for other greatneſſe, the ſtory of *Moſes*, and *Herodotus*, and other prophane ſtories do celebrate: it was as would ſeem in thoſe firſt times more flouriſhing then *Aſſyria*, (the Territories of *Aſſyria* could not then be great, when ſuch other three Kings forementioned bordered about it, and when *Chedorlaomer* of *Perſia* was the chief of all the foure) Now ſee how ſtill the Lord doth follow on this his great deſigne, he will have his Saints to be caſt upon this Kingdome, and to live therein; and not onely *Abraham*, and *Iſaac*, and *Jacob*, but in the end all their poſte-

2. *Ægypt.*

Chap. 19. 11.

Gen. 14. 4, 5.

rity. Tis the next ſtory the Pſalmiſt gives inſtance of to the purpoſe in hand, and let us take it, but as he relates it: ſaith he, *ver.* 17. *He ſent a man before them, even Joſeph, who was ſold for a ſervant, whoſe feet they hurt with fetters*; (*Potiphar* onely did it, yet God layes it upon the Nation) But as the Pſalmiſt obſerves, the Lord was even with them for it; *ver.* 21. & 22. He made this man not onely *Lord of Pharaohs houſe*, but he addes, *to* BIND HIS PRINCES *at his pleaſure*, as they before had done him. As *Abraham* afore, ſo *Joſeph* now is another leading inſtance, *To* BIND *their* KINGS *with* CHAINES, *their Nobles with fetters of iron, ſuch honour have* ALL HIS SAINTS, *Pſal.* 149. He made this man a Saviour to them, (as themſelves acknowledge) and whilſt they dealt well with him and his Brethren, *as we bleſſed Potiphars houſe for his ſake*, ſo he bleſſed the Prince and all Egypt alſo for his ſake. And whilſt Egypt was the Nurſery, or rather the Granary (as it was called anciently *Horreum Romani Imperii*) to theſe *anointed ones*, the people of God, ſo long it greatly flouriſhed. But *verſ.* 25. God turned their heart *to hate his people, and to deale ſubtilly with his ſervants*; (for malice and cunning alwayes goe together in oppreſſing the Saints) and how they oppreſſed them, you all know. But as he had reproved Kings for their ſakes afore, and *Pharaohs* Progenitors among the reſt, ſaying, *Touch not mine anointed*, as here, ſo he begins with a meſſage by *Moſes* his Ambaſſadour ſent to that King of Egypt, and therein uſeth the ſame kind of language, *Ex.* 4. 22, 23. *Thou ſhalt ſay unto Pharaoh, Thus ſaith the Lord, Iſrael is my ſon, even my firſt-born.* There is only this difference in the

Thou haſt ſaved our lives, Gen. 47. 25.

the expreſſion; the Pſalmiſt here cals them his *anointed*; there, his *firſt-borne*. And it is as if he had ſaid, Tell *Pharaoh* I *Jehovah* am a greater King then thou art, and therefore my firſt-borne is greater then thy firſt-borne; And *Let my ſonne, my firſt borne goe, that he may ſerve me*; he carryes all high: *And if thou refuſe to let him goe, I will ſlay thy ſonne, even thy firſt-borne*, and ſo indeed he did in the end. They left not oppreſſing the people of God (and the great quarrell was to let them goe to worſhip) till ſuch time as God did overthrow that Nation, with ſo great an overthrow, as no Kingdome could have a greater not totally to be deſtroyed; and indeed ſo great, as you heare no more of them till *Solomons* time. There is not a word of *Egypt* in all the time of *Joſhua*, and of the *Judges*, till you reade of *Solomons* marrying *Pharoahs* daughter. Here you ſee *Egypt*, both bleſſed while they dealt well with the people of God, and broken when they dealt ill with them.

Aſſyria and *Babylon.*

To let paſſe thoſe petty Kings of Canaan, overcome by *Moſes* and *Joſhua*, let us come next to *Aſſyria*, which together with *Babylon* is reckoned the firſt great Monarchie. The *beginning* of the Aſſyrian Monarchie *being from Babylon*, *Gen.* 10. 10. and the Kingdome returning againe to *Babel*, both are juſtly reckoned but one, though in their ſeverall revolutions they were diſtinct. This Monarchie in the Infancie of it, *Abraham* had to doe with, and as you heard, overcame the King thereof: *Egypts* King was alſo reproved for their ſakes, and *Perſia*, and two Kings more: God ordering it, that the Father and repreſenter of the faithfull ſhould reprove and chaſtiſe thoſe Kings, whom his ſeed ſhould after ruine.

How the people of God were oppreſſed, firſt by the Aſſyrian kings, and then by the Babylonians, the ſtory of the *Kings* and *Chronicles* doe ſhew: The Aſſyrian often oppreſſing them, and at laſt carrying the tenne Tribes captive, as Babylon did the other two. Now to make ſhort worke of both, you ſhall finde one Scripture, *Jer.*50. where you ſhall ſee them both put together in their ruine, and the ruine of both put upon this, their oppreſſion of the people of God. I mention that Scripture onely, becauſe it ſummarily containes the whole: *ver.*17. ſayes God, *Iſrael is a ſcattered ſheep, the Lions have driven him away:* they were a ſcattered people: or as *Junius* and *Piſcator* hath it, they were *parva pecus*, a little flock, *few*, and *very ſmall*, in compariſon of the Nations, as the Pſalmiſt hath it here: *and the Lions drave them away.* Who were theſe Lions? *Firſt*, ſaith hee, *the King of Aſſyria hath devoured him*, hee ſeized as it were on the fleſh, (*Pul*, *Tiglath Pileſer*, and *Salmanazar*, oppreſſing and captivating them, *2 Kings* 15.) and *laſt This Nebuchad-nezzar King of Babylon*, (he ſpeaks of him with ſcorne and indignation, *This Nebuchadnezzar*) *hath broken the bones:* And becauſe that he came laſt, and took away all, as a ſweeping raine, therefore his anger riſeth moſt againſt him, *Ver.*18. *Thus ſaith the Lord of Hoſts, Behold, I will puniſh the King of Babylon and his Land, as I puniſhed the King of Aſſyria.* *Merodach* of *Babylon* ſubdued the *Aſſyrian*, *Nebuchadnezzer* utterly ruines *Nineve* the head City thereof, and then *Babels* time comes to be waſted alſo, and the whole Land therewith. Here is that Monarchy gone you ſee, both Aſſyrian and Babylonian, and whoſoever were the inſtrument,

2 King.15.16, 20,29. & 16 7. & 17.3.

*Solianus Annales Tom.4. An. Mund.*3333. & *An.*3452.

ment, this was the cauſe from Gods owne mouth. Adde unto which, that in the next Chapter. *Jer.* 51. 11. *Becauſe* (ſayes that Text) *it was the vengeance of the Lord, and of his Temple.* And take in alſo *verſ.* 35. *The violence done to me, and to my fleſh, be upon Babilon, ſhall the inhabitants of Zion ſay, and my blood upon the inhabitants of Caldea, ſhall Jeruſalem ſay,* then when they are deſtroyed.

4. All the neighbouring Kingdomes about *Judea.*

Now there are a great many other kingdomes and Nations, that bordered about the Jewes, whom God (as I remember) calleth his *evill neighbors*, for their ill will to Zion: theſe all fell either by or with Babylon. Of theſe you ſhall reade in the 25, 26, 27, and 28, Chapters of *Ezekiel*, and ſo on: God there ſends the cup round to all the Nations: All thoſe Nations certainly had infinite provocations of Nationall ſins of all ſorts, againſt God, amongſt them; but you ſhall ſee ſtill God there layes his ſuit and quarrell againſt them onely for their ill dealing with his people, to whom they were neighbours round about.

1 *Ammon.*

He begins with the *Ammonites, Chap.* 25. 2. and what was her ſinne that ruined her? *Ammon* was but glad at the fall of the Jewes. *Behold* (ſaith the 3. verſ.) *thou ſaidſt* Aha, *againſt my Sanctuary, when it was profaned, and againſt the Land of Iſrael, when it was deſolate, and againſt the Houſe of Judah, when they went into captivity*, they did not help it forward, only cryed Aha. *Therefore*, ſaith God, v. 4. *I wil deliver thee to the men of the Eaſt for a poſſeſſion*; and ver. 6. *Becauſe* (as in ſpeech (as afore) ſo in geſture they expreſſed the like joy at it) *thou haſt clapped thy hands, and ſtamped with the feet, and rejoyced in heart, with all thy deſpight againſt the Land of Iſrael; Behold, therefore, I will ſtretch out mine hand upon thee, and will*

will deliver thee for a ſpoyle to the Heathen, I will deſtroy thee, &c.

2. *Moab.* The next that hee mentioneth is *Moab.* Shee did but caſt out a word; ſo verſ. 8. She did but onely ſay this, *Behold, the Houſe of Judah is like unto all the Heathen*, now laid waſt as they, and there is no difference in the protection of their God over them, more than over the Heathen themſelves; it was but this word caſt out: yet *therefore* ſaith the Lord, ver. 9. *Behold I will open the ſide of Moab:* He would break through and open his ſtrong *Frontier Cities*, (as the next words explain it) break his ribs, & ſo enter into his bowels; and ver. 10. *the Ammonites ſhall be no more remembred among the Nations.* No other ſin is mentioned, but this word, about his people.

3. *Edom.* He comes next to *Edom, ver.* 12. who was the poſterity of *Eſau*, and their brother, (as you ſhall hear anon) and of them he ſaith, *Becauſe that Edom hath dealt againſt the houſe of Judah by taking vengeance, and greatly offended, and revenged himſelfe upon him*; THEREFORE ſaith he, ver. 13. *I will cut off man and beaſt from it, and make it deſolate.* He riſeth ſtill in his puniſhments proportionable to their ſins, and to their dealings with his people. And I will doe it, ſayes he, *by the hand of my own people, ver.* 14. that were oppreſſed by them.

4. *Philiſtia.* From *Edom* he carryes the cup to *Philiſtia*, who becauſe they had an old grudge againſt the Iſraelites, *a deſpightfull heart to deſtroy them for the old hatred, ver.* 15. THEREFORE *I will execute great vengeance on them, ver.* 16, 17.

5. *Tyre.* In the next place, he comes to *Tyre*, poore *Tyre*, I call her ſo, becauſe as of all the Nations they were the moſt ingenious in themſelves: (In ſo much as Chriſt

Chriſt ſayes, *They would have repented, &c.*) and moſt ingenuous of all Nations elſe unto the Jewes, that helped them to build the Temple, and were confederates with *David* and *Solomon*. And what was her fault? A meere temptation of love to her ſelfe, ſuch as might befall any in the like caſe. Read *Chap.* 26. 2. *Son of man, becauſe Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken that was the gates of the people,* I SHALL BE REPLENISHED *now ſhe is laid waſte.* The meaning is this, I ſhall now have all the trade. You know *Tyre* lay nigh to *Jeruſalem*, and it was a place of the greateſt trade and merchandiſe then in the world, ſhe was the *Mart of Nations*, (ſo ſhe is called in *Eſay* 23. and in *Ezek.* 27.3.) and though ſhe had the greater trade of the two already, yet ſhe rejoyced in this, that *Jeruſalem* ſhould be laid waſte, *who had been the gates of the people*, whither much people came for traffique, as well as to me. Now thinks ſhe (and it was but a ſelfe-loving thought) all the trade will wholly come to me, *and I ſhall be repleniſhed* and encreaſed. No more. Yet, becauſe it fell out to be uttered againſt the Church, for this, and for no other ſinne (there mentioned) muſt *Tyre* be deſtroyed, as ſhe was by *Nebuchadnezzar*, though to fulfill the Propheſie, he *ſerved* twelve yeares in the ſiege thereof. And ſee how God proportioned her puniſhment to her ſinne; Wouldſt thou have more cuſtomers? Thou ſhalt have enow; *Behold, I will cauſe many Nations to come up*; What, for traffique? No, *to come up againſt thee, as the ſea cauſeth his waves to come up*: the Babylonian Souldiers ſhall be thy Merchants that ſhall take off thy goods off thy hands. And becauſe that *Tyre* was a moſt glorious people, he therefore ſpends

two or three Chapters upon the deſcription of her ruine.

6. *Ægypt.* In the 26. Chapter he comes to *Egypt*. *Egypt* had been broken once afore (as you heard) by the people of Iſrael, and reproved for *Abrahams* ſake. They were a falſe-hearted Nation, that even *Rabſhekah* could afore-hand propheſie ſo of them, in *Eſay* 36. 6. *Lo*, ſaith he, *thou truſteſt on the ſtaffe of this broken reede, whereon if a man will leane, it will goe into his hand and pierce it; ſo is Pharaoh King of Egypt to all that truſt in him.* Twas the *Genius* of that Nation to all that dealt with them. And as *Rabſhekah* had foretold of them, ſo it fell out: and therefore the Prophet *Ezech.* utters their ſin againſt the Church in *Rabſhekahs* language, *Chap.* 29. 7. *Becauſe they have been a ſtaffe of reed to the houſe of Iſrael.* It is a moſt elegant compariſon; the ſimilitude it looks many wayes: 1. A *Reed* was a Hieroglyphick of that Country. *Sanctius* upon thoſe words, *Pſalm.* 68. 30. *Rebuke the company of the Spearmen*, (ſo we tranſlate it) but look in the margent of your Bibles, and likewiſe the Originall will beare it, it is, *Rebuke the beaſt of the Reeds*, and he interpreteth this to be meant of *Egypt*, the Chaldee Paraphraſe alſo interpreting it of that Nation, it being a Country of *Reeds*. On the bank of *Nylus*, and ſo throughout the whole Countrey, (through the overflowing of that River) there were, and are ſuch Reeds & Canes growing, as no where in the world againe beſides, (ſo *Pliny* ſaith) ſerving for *Pens*, *Speares*, *Arrowes**, (as *Pliny* there) ſo for *Staves*, *Arkes*, *Exodus* 2. 3. And *Egypt* is called a BEAST *of reeds*, alluding further (as I take it) to the Crocodile, the proper beaſt of that Countrey, which is an *Amphibion*, living both in land and water, and

Lib. 16. *c.* 36.

* Hence *Arundo* for *Sagitta* with the Latines, and the ſame word for a *Reed* and a *Spear* (as here) in the Scripture.

ſo

ſo uſually lies amongſt the reeds by the river ſide, and there ſhrowds her ſelf againſt the heat. And ſuitably we finde that *Auguſtus* having conquered *Anthony* and *Cleopatra* the Queene of *Egypt*, cauſed by way of triumph to be ſtamped on his Coyne a *Crocodile* and a *Reed*, as that which was put for the *Hieroglyphick* of that Country, as the manner of the Romans was. And the holy Ghoſt here in *Ezechiel* long before ſeemes to have given the ſame Coat of Armes for that Country and Kingdome, (perhaps according to the common uſe) uſing both theſe apart of *Egypt* alſo. For firſt, in the third verſe of this *Chap.* 29. he calleth *Pharaoh* King of *Egypt*, *The Dragon of the Rivers*, (which I beleeve hath reference to the *Crocodile*, in thoſe Rivers, which is a kind of Serpent, and beaſt alſo) and in the 7. verſe after, which we are now upon, to *a ſtaffe of reed*. Whereas in that 68. Pſal. you ſee both are put together, *The beaſt of reeds*: Here in this 29. of *Ezechiel*, the Prophet having in his eye the common Hieroglyphick of the Countrey, turnes the ſimilitude to their being *a ſtaffe of reed*; that ſuiting his preſent ſcope, which was to expreſſe their failing that confidence the people of God repoſed in them, and ſo becomming the fatall occaſion of their miſerie. BECAUSE (ſaith he, verſe 6.) *thou haſt beene a ſtaffe of reed to the houſe of Iſrael, when they took hold of thee thou didſt breake*: They (as *Cornelius à Lapide* upon the place) had provoked the Jews to rebel againſt *Nebuchadnezzar*, promiſing to aſſiſt them; But though thou wert *Baculus in promiſſione*, *a ſtaffe* in *promiſes*, yet but *Arundinens in executione*, a ſtaffe of *reed*, vaine and helpleſſe in the *performance*, (as he ſpeaks.) The Prophet goes on. Yea thou didſt not onely

As the Elephant alſo is ſaid to doe, *Job* 40. 21.

And in *Adrians* coynes of gold alſo.

break, but run up, and *rend all the ſhoulder, and madeſt their loynes to be at a ſtand*; didſt not onely hinder, but hurt and weaken them. The Lord comes upon them with his former THEREFORE, ver. 8. *ſaith the Lord, I will bring a ſword upon thee, and will cut off man and beaſt.* And ſo he goes on in three or foure Chapters to ſet forth their puniſhment, and that relating as the former had done, to this their unfaithfull dealing with Gods people, as that ſinne that was the cauſe thereof, which is the point in hand.

7. A ſpeciall threatning againſt mount *Seir* and *Edom.*

When the Prophet had thus diſpatched *Egypt*, and threatned the like to *Aſſyria* and *Babylon*, (of which enough was touched before) he falls afreſh upon mount *Seir* and *Edom*, and contents not himſelfe to have put them into the common catalogue (which we have gone over) with the reſt of the Nations in the 25. *Chap.* but he returns again to a peculiar, ſpecial reckoning with them in the 35. Chapter, (the reaſon of it we ſhall ſee by and by, becauſe they were their *brethren*) *Becauſe* (ſaith he there, ver. 5.) *thou haſt had a perpetuall hatred, and haſt ſhed the blood of the children of Iſrael by the force of the ſword in the time of their calamity, in the time that their iniquity* HAD AN END, that is, when they had already ſuffered ſo much for their ſins, that it might have been thought God had puniſhed them enough, yet then doe they begin their miſery afreſh: *Therefore as I live, ſaith the Lord, I will prepare thee unto blood, and blood ſhall purſue thee, &c.* And *ver.* 10. he addes another reaſon, *Becauſe thou haſt ſaid, Theſe two nations, and theſe two countries ſhall be mine,* (namely, their owne, and that of Iſrael adjoyning) *and we will poſſeſſe it:* when *Nebuchadnezzar* had laid it waſte, they promiſed to themſelves the poſſeſſion of it, *where-*

Eſau, of whom both came, was called *Edom* for his *Redneſſe*, *Gen.* 25. 30. & *Seir* from his *hayrie hands*. *Eſau* dwelt in *Seir*, *Gen.* 33. 14, 16. and was given as a poſſeſſion to his ſeed by God, *Deut.* 2. 5. and *Eſau* was the father of *Edom*, *Gen.* 36. *ult.*

as

as THE LORD WAS THERE, (as the Prophet addes) They thought they might as easily conquer, and enter upon the possession of it, as any of the other Nations, whereas the Lords presence was there, to keep possession for himselfe and his people that belonged unto it: This was their sinne, then follows their punishment. *Therefore as I live, saith the Lord, I will even doe according to thine anger, and according to thine envie, which thou hast used out of thy hatred against them*, I will proportion my punishment accordingly. And he doth not content himselfe onely with this bringing of them in again here, but besides he spends a whole Prophesie upon them, the Prophesie of *Obadiah*, whose message is taken up with nothing but threatnings against *Edom*, and resolving all into the same quarrel, *For thy violence against thy* BROTHER *Jacob**. *Edom* and *Seir* (as was said) comming of *Esau* were *brethren* to the Israelites, and God takes it infinitely more unkindly at their hands, then at the hands of the other Nations, THEREFORE *shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodst on the other side*, that is, behavedst thy selfe as a neuter that stood aloofe: *in the day that strangers carryed away captive his forces, and forreigners entred into his gates, and cast lots upon Jerusalem, thou wast as* ONE OF THEM, didst as much mischief as the Babylonians. *Thou shouldst not have entred into the gate of my people in the day of their calamity, yea thou shouldst not have looked on their affliction*, (that is, as idle Spectators, much lesse rejoycers in it) *nor have laid hands on their substance*, not have spoiled them of their goods, *in the day of their calamity &c.* Therefore is their punishment to a perpetuall ruine, more heavy

* *Deut.* 2. 4, 5. God said to the Jewes, *You are to passe through the coast of your* BRETHREN *the children of Esau. Meddle not with them, &c.*

The Psalmist also hath it, *Psal.* 137. 7.

then any of the reſt. Thus now you have alſo ſeene an end of all theſe Kingdomes that were neighbours about *Ieruſalem*, and how they were all *reproved*, yea *deſtroyed*, upon this quarrell of *touching*, and medling with his *anointed*, as the Text hath it.

V. The *Perſian* Monarchy an inſtance of Gods bleſſing for his peoples ſakes.

Now let us goe on to the other Monarchies, the *Perſian* and the *Grecian:* you ſhall ſee ſtill that the ſtory of them alſo makes good this great point in hand. The *Perſian* and the *Grecian* both had to doe with the Church: But the firſt of theſe, the *Perſian*, ſeems rather an inſtance on the other hand, *viz.* of the *welfare*, and of *the raiſing up of a Nation and of a State* for the people of God: (For God hath given ſome inſtances of bleſſing as well as he hath given of ruine.) The very raiſing up of *Cyrus*, and of that Monarchie in him, it was for his peoples ſake. The Scripture is expreſſe for this, reade *Eſay* 44. 28. *Thus ſaith God of Cyrus, He is my ſhepherd, and ſhall performe all my pleaſure, even ſaying to Ieruſalem, Thou ſhalt be built, and to the Temple, Thy foundation ſhall be laid.* And goe on to *Chap.* 45. *ver.* 1. *Thus ſaith the Lord to his anointed, to Cyrus, whoſe right hand I have holden, to ſubdue Nations before him, &c.* He calls *Cyrus His* ANOYNTED: He calls *Tyre An anointed covering Cherub* alſo, *Ezek.* 28. and no other Heathen Princes elſe in all the Booke of God: Firſt, *Tyre an anointed Cherub*, becauſe he was propitious to the Jewes, even as the *Cherub* covering the *Arke:* Then *Cyrus* was *Anointed*, becauſe as *Sanctius* well ſaith, *Non minus ſtudioſe res curabat Iudaicas quam ſi Iudæorum eſſet, & non Perſarũ Imperator.* He took as much care for the people of God, and the building of the Temple, as if he had been King of *Iury* himſelfe. And God calleth him likewiſe his

Oecolampad. in loc.

SHEP-

SHEPHERD, even as he had done *David*, that was to look to his ſheep. In the place I quoted before, concerning the Aſſyrian and Babylonian Kings, *Ier.* 50. you heard how he called them LIONS, becauſe they *ſcattered his ſheep*, ſo the expreſſion is there, but here he calls *Cyrus* HIS SHEPHERD, *that ſhall performe all his pleaſure*: and for that end raiſed him to all this greatneſſe: for, for whoſe ſake was it, he had the Nations given him? Reade the fourth verſe, *For* JACOB *my* SERVANTS SAKE, *and Iſrael mine elect, I have even called thee by thy name, I have ſurnamed thee, though thou haſt not knowne me*: not for thy ſake, but for my peoples only. And although for a while ſome of them Kings made Edicts to interrupt the building of the Temple, yet the generality of thoſe Kings went on in that courſe of favour which *Cyrus* had begun, and were more favourable to the Jewes then all of the other Monarchies. *Darius Hiſtaſpis* mentioned *Ezra* 4. *ver.* 24. permitted the Jewes to goe on in building it, as their poverty would ſuffer them; and after another interruption, *Darius Nothus*, * *Ezra* 6. did put *Cyrus* his Decree in force againe, and allowes the expence of the finiſhing it out of his owne revenues, and inſerts this in his revived Decree, that the Jewes

*Thus *Calviſius* and Maſter *Mede* in his account of *Daniels Weeks*, pag. 5, 6, 7. which doth fall in the beſt to accord all the yeares of *Daniels* Weeks. But if (as moſt other Chronologers) it had beene *Darius Hiſtaſpis* that made that Decree in *Ezra* 6. for the finiſhing the Temple, then it affords a greater Obſervation to my purpoſe in hand, namely, That God did take away *Cambyſes*, *Cyrus* his ſonne, (whom they would have to be that *Artaxerxes*, *Ezra* 4. that hindred by force of Arms the building the Temple both in his Fathers dayes (whilſt he was *Prince of Perſia*, as *Dan.* 10. 13. he is called, or *Prorex* in his fathers abſence) and in his owne) and that without iſſue, and ſo *Cyrus* iſſue male ended, being puniſht for recalling the favour granted. But *Darius Hiſtaſpis* being choſen by the Princes, God eſtabliſhed the Kingdom in him and his ſeed, for his reviving *Cyrus* his Edict. And however, almoſt all agree in this, that this *Darius* he hindred it not, but gave liberty for his time, and is that *Darius* mentioned *Ezra* 4 24. See *Mede*, *Daniels Weeks*. pag. 7. in his marginall note, whom therefore God bleſſed accordingly, and yet regarded *Cyrus* alſo in this, that by his daughter *Atoſſa* wife to this *Darius*, his race continued.

might

might *pray for the life of the King and of his children, ver.* 10. They also had of the seed of the Jews great men at Court with them, as *Daniel*, *Mordecai*, *Ezra*, and *Nehemiah*, the two latter of whom were sent by *Artaxerxes* to build the City of Jerusalem; yea, & another of their Kings admitted one of that Nation (through the providence of God) to the royall bed: *Ahasuerosh* marryed *Hester*, of the seed of the Jews, under whom, and under other of these Kings they had the greatest prosperity. Now as this favour to the Jews was the cause of the erecting that Monarchie at first, so surely of the continuance of it so long: Historians wonder that it should stand so long, it being so loose and dissolute a Court and State*, and having so many great shocks. I can attribute it to nothing but this, the eminent favour they shewed to the Jewes, the people of God. And I shall but cast in this Observation more about it. When was it that it came to be ruined and destroyed? but in the time of the latter *Darius*, then when *Cyrus* (who had been *Gods Shepherd*) his seed was wholly extinct?* For though his seed by the Male issue continued not to a Grandchild, yet in the seed of *Atossa*, *Cyrus* daughter, wife to *Darius Histaspis*, the Kingdom was continued in his race. And to make the providence the more remarkable, wheras *Darius* had sons before by another wife, yet the intrest of *Atossa** for *Cyrus* sake, carryed the succession to *Xerxes* her son, *Cyrus* Grandchild. But *that* last *Darius*, in & with whom that Empire was destroyed by *Alexander*, was of another race*. Such regard had God to *Cyrus* his Shepherd, and his seed, that favoured the Jewes. But then it was, and not afore, that God threw down that Monarchy, whether for any thing done against the people of

* Therefore *Daniel* compares him to a slow unweildy *Ram*, as it were heavy with wool and flesh, *Chap.* 8 7.

* *Diodo. imitio. lib.* 7.

* εἶχε πᾶν τὸ κράτος, sayes *Herodotus* of *Atossa*, giving it as the reason of this succession.

* *Alexander* the Great in his Letters to *Darius*, and his speech to his soldiers against *Darius*, affirms it. *Arrianus Curtius, lib.* 6. as also *Justin.*

of God or no, the Scripture is ſilent.

VI. The *Grecian* Monarchy.

Let us come to the *Grecian* Monarchy, for that was the third; ſome of the ſtory of which, you have mentioned in *Zech. 9.* which is an apparent Propheſie of the expedition of *Alexander:* and as a late learned Writer rightly ſaith, you may better know the meaning of the firſt part of that Chapter out of *Quintus Curtius* and *Joſephus*, then out of moſt Commentators. You reade there of a Propheſie of *Tyre* that it muſt be taken againe, ſo *verſ.* 3. Now *Zechariah* writ after the Babyloniſh Captivity, therefore it is not that former taking of *Tyre* by *NebuchadneZZar*, but that latter by *Alexander*. And what he ſayes in the 5. *ver.* of *GaZa*, and thoſe other Cities in *Philiſtia*, *Askelon ſhall not be inhabited*, and the *cutting off the Governour of GaZa*, *Quintus Curtius* exactly relates the performance of it, and his cruelty therein; and it is uſually noted as the firſt and greateſt act of *Alexanders* degenerating to barbarous inhumanity: Now all *that* his rage againſt all thoſe Cities that were neighbours to the Jewes, was ordered by God, and foretold by the Prophet, but onely to ſet forth the wonderfull care and protection of God towards his people, recorded *ver.* 8. that although *Alexander* was as much incenſed againſt the Jews, (for their anſwer ſent him of their reſolution to cleave to *Darius*, to whom they had ſworne) yet as that 8. verſe foretold, I WILL ENCAMP ABOUT MY HOUSE, ſayes God, *becauſe of* THE ARMY, *becauſe of him that paſſeth by, and becauſe of him that returneth.* When *Alexander* went by, and when afterwards many other Armies went to and fro, God ſtill encamped about his houſe. And though *Alexander* plundered or deſtroy-

D. *Jackſon* 8. Book of Commentaries on the Creed, ſect. 3 6.17.

ed all the Cities round about, yet ſtill Jeruſalem and the Temple were preſerved. Yea *Alexanders* heart was ſo changed, (as *Eſaus*) that he went in peaceably. And the High Prieſt ſhewing him the Prophecie of *Daniel*, how the King of *Grecia*, that is, himſelfe, ſhould overcome the King of *Perſia*: he was thereby encouraged to the conqueſt of the King of *Perſia*, and not onely ſpared them, but gave many immunities to the Jewes: and in that his expedition againſt *Darius*, proſpered accordingly.

Now that Monarchie thus raiſed by him, was divided into *foure parts*, *Dan.* 8. 22. all which are accounted to make up that *Grecian* Monarchie: And *in the latter end of their Kingdome*, ſayes the 23. verſe, *when the tranſgreſſions are come to the full*, that is, when God meant to begin to break it, and to put a period to it, and to reckon with them for their other ſins. This his wonted deſigne ſets his providence a work, that they ſhould fall foule upon his people, and ſo be broken, as the former had been; and eminently among and above the reſt, you have a *little horne* ariſing, *Antiochus*, the ſucceſſour of one of them; (the ſtory is cleare in *Dan.* 8. who *magnified himſelfe againſt the people of God*, the *daily ſacrifice*, againſt *the truth*, *&c. ver.* 11, 12. and in this God laid the foundation not onely of his ruine, but of the reſt of the *Grecian* Monarchie. This I might ſhew out of *Daniel*, *ver.* 25. *He ſhall be broken without hand*, &c. but I will rather do it out of the 9. of *Zachary*, (having already begun with *that*, and ſhewed out of it the riſe and proceedings of that Monarchie in the *firſt horne* thereof, *Alexander*) let us ſee what it ſayes of the ruine of it, in that which fol-

Joſeph. Antiq. Jud li. 11.

followes, *ver.* 13. *When I have bent Judah for me, and filled the bow with Ephraim,* (it is an elegant ſimilitude) *and raiſed up thy ſonnes,* O ZION, *againſt thy ſonnes* O GREECE, *and made thee as the ſword of a mighty man: And the Lord ſhall be ſeene over them, and his arrow ſhall goe forth as the lightning, &c.* Here the Grecian Monarchie in the laſt remainders of it (the Kings of *Egypt* and *Syria*, the *Longidæ* and *Seleucidæ* who both oppreſſed the Jewes, being therefore called GREECE, becauſe they were the Succeſſors of it) is ruined: and by whom? even by the people of the Jewes, or for their ſakes. God raiſed up *the ſonnes of Sion* againſt theſe *ſonnes of Greece, God made Judah his bow, and Ephraim his arrowes:* (and when God himſelfe will be the Archer, weake arrowes and inſtruments will doe wonders) And beſides, that for their ſakes God uſed miraculous and wonderfull wayes to ruine theſe enemies, *The Lord ſhall be ſeene over them, &c. ver.* 14. God uſed the Jewes themſelves, the *Maccabees*, to vindicate themſelves againſt theſe reliques of the Grecian Empire, as the ſtory in the book of the *Maccabees* ſhewes plainly, (as Interpreters upon the Text have obſerved) and particularly how *Antiochus* came to his end: And afterwards the ruine of the whole by the *Romans*, it was for the Jews ſake, and their quarrell, and at their prayer; it was by *Ephraim* being his *arrow*, and *Judah* his *bow*, and *God* himſelfe appearing from heaven againſt them. So then here the GRECIAN MONARCHY is likewiſe broken upon the Jewes. And thus we have done with the Old Teſtament.

They are called *Greece*, as the King of *Perſia* is called *King of Aſſhur*, Ezr. 6. 22. and as *Cyrus*, Ez. 5. 13. and *Artaxerxes* Neh. 10 6. are called *Kings of Babel*, becauſe ſucceſſours to theſe Kings.

NEW TESTAMENT. The Obſervation exemplified in the *Jews* ſtate and *Romane Empire.*

Now let us come to the *New Teſtament.* There was firſt the *Jewiſh State*, and ſecondly there was the *Romane Empire.* Our Lord and Saviour Jeſus Chriſt who was the eminent *anointed one*, he comes obſcurely, and as it were ſtealing into the world, who was to be King of all the world, in the dayes of him, who laid the firſt ſure foundation, and ſettlement of the *Romane Empire*, namely, *Auguſtus*; and he comes *to his owne*, to the people of the Jewes, over whom the *Romanes* having the power, and a Preſident amongſt them, our Saviour came to have to doe at once with both theſe States.

1. The Jewiſh.

And firſt for the Jewes. Becauſe that which befell that State for their dealing with Chriſt and his Diſciples, is the leading caſe of the New Teſtament, as what was done to theſe Kings and Nations here in the Text, and *in* the ſtory of *Geneſis*, for their carriage towards *Abraham*, *Iſaac*, and *Jacob*, was the leading caſe of the Old: I will therefore begin therewith, and ſpend a little time in the opening of it, ſo farre as it concernes the point in hand.

And now you ſhall ſee that *Nation* & *State*, of which hitherto you have heard, that it had beene for the *riſing* or *falling* of all the Monarchies, and alſo leſſer Kingdomes round about it; it ſelfe to be the firſt of all other that was broken and ruined under the *New Teſtament*, as an example to all the reſt that follow: and broken not upon another whole Nation like it ſelf, but upon *a few*, & *a very few anointed ones* in that Nation, namely, Our *Lord* and his *Diſciples.* God altering now the way of his diſpenſation under the *New Teſtament*, uſing but a few Saints in Nations, (which is the more glorious) to effect the ſame deſigne

ſigne he did before by that whole Nation of the Jewes under the Old. *He hath redeemed us* (ſay they) *out of all Nations*, (who are to him *a royall Nation*, typified out by that whole Nation of the Jewes) whom now he maketh to be to all Kingdoms (where they are found) either *a ſtone of ſtumbling*, whereby they ſhall be broken, or a ſure Baſis and foundation of their wel-fare, according to their uſage of them. Revel. 5. 9. 1 Pet. 2. 9 compared with Chap. 1. 1.

How the Jews uſed Chriſt and his Diſciples, we all know. The intereſt of that Nation, wherein ſtood it? Not ſo much to have entertained Chriſt for their Temporall King, he avoided that; but to have received him for their *Meſſiah*, and *anointed* Saviour: and that this was the intereſt of the Nation and its well-fare, is cleere by that ſpeech of Chriſt, *Lukt* 19. 42. *Oh that thou hadſt knowne in this thy day the things that belong unto thy peace!* He therein intending as well the *Temporall peace* of that *Nation*, as the *eternall peace* of their *ſoules*. As *Tyre* had *ſtood to that day if they had repented*, (as *Chriſt* ſpeaks) ſo had *Jeruſalem* alſo *if they had knowne* and kept to this their INTEREST. But they were ſo farre from doing this, that they clean diverted from it, and took up other worldly and politique *intereſts* of their owne, to ſave themſelves by, which were their ruine. Yea (which I beſeech you mark and obſerve) the Lord did order it ſo in his providence, that even REASON OF STATE, and a *word* lye croſſe INTEREST, to this ſhould be the chiefe motive to them of *crucifying Chriſt*, and ſo of the finall deſolation of that Nation. For which, conſult firſt the 11. of *John, ver.* 49, 50. ſay they (generally) *If we let him thus alone, all men will beleeve on him, and the* ROMANS

will come and take away both our place and Nation. And what ſaith the great High-Prieſt further upon it? *Ye know nothing at all, nor conſider that it is expedient for* Us, *that one man ſhould dye for the people, and that the whole Nation periſh not.* And although this is there ſaid, to be ſpoken as a Propheſie, (God guiding his mouth therein) yet withall, if you look into the 18. of *John*, *ver.* 14. it is charged upon him to have been a wicked *councell* given, (take it as it was intended by him) for there he is branded, *This is* THAT CAIAPHAS *that gave* COUNSELL *to the Jews, that it was expedient that one man ſhould die for the people.* How it might be both theſe, as directed by God, and intended by him, would be too long to ſhew. But take it as it thus came from him, and he takes on him as High-Prieſt to ſpeake as a deepe Oracle of State, and to utter a *State-Maxime*, with ſleighting of his fellowes, *You know nothing*, and his *Maxime* followes, *Better* that *one man*, who is not conſiderable, be *taken away, then a Nation periſh.* And yet he therein had an eye to the Prieſts intereſt, that is, of himſelfe and his fellows, to keep up their honour; as well as to the preſervation of the Nation, though he colours it over with that of the whole Nation. For in *John* 11. 50. the words are, *It is expedient* FOR Us, (namely, Prieſts) *that one man ſhould dye for the people.* They were jealous of *Chriſt* getting the people from them. You ſhal likewiſe find, that when the matter was brought to *Pilate*, it was *State intereſt* alſo cauſed *Pilate* to come off to cõdemne him, *The Jewes cryed out, If thou let this man goe, thou art not Cæſars friend: Whoſoever maketh himſelf a King, ſpeaketh againſt Cæſar:* And the Text addes, *When Pilate* THEREFORE *heard that ſaying, He ſate downe and con-*

condemned him, John 19. 12, 13. When I read and conſidered this ſtory, it made me underſtand that in 1 *Cor.* 2. 6. *We ſpeak not the* WISDOME OF THIS WORLD, *nor of the Princes of this world, that comes to nought; but we ſpeak the wiſdome of God in a myſterie*, which NONE OF THE PRINCES OF THIS WORLD KNEW, *for had they knowne it, they would* NOT HAVE CRUCIFYED THE LORD OF GLORY. He ſpeakes of theſe very *Princes* the *Rulers of the Jews*, and of *Pilate*; and the holy Ghoſt you ſee maketh the very ſame Obſervation upon it, that I have now done to you. They thought themſelves wiſe, and they went upon axioms of State in doing of it, but had they knowne their intereſt, they would never have crucified the Lord of glory. And the Apoſtle, you ſee, gives this as the greateſt and moſt eminent inſtance of the folly of State-policie which often Princes take up, againſt *Chriſt*, and the *Wiſdome of the Goſpel*, the true Wiſdome. And it is farther obſervable to this purpoſe, what likewiſe the Apoſtle ſaith in the following *Chap.* 3. 17. applying the ſame in ſubſtance which hee here had obſerved upon their crucifying Chriſt, unto the defiling or deſtroying the Church of God, the Saints, which is the point in hsnd) whom Chriſt hath left behinde him, out of the like Carnall wiſdome and worldly policie, IF ANY MAN DEFILE OR DESTROY THE TEMPLE OF GOD, HIM SHALL GOD DESTROY: *for the Temple of God is holy*, WHICH TEMPLE ARE YE. *Let no man deceive himſelfe; If any man among you* SEEMETH TO BE WISE IN THIS WORLD, *let him become a foole that he may be wiſe; for the wiſdome of this world is fooliſhneſſe with God; for it is written*,

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HE TAKETH THE WISE IN THEIR OWNE CRAFTYNES. As God caught thoſe *Jewiſh Princes* and *Prieſts* in their owne *craftineſſe* againſt Chriſt, ſo will he for ever doe thoſe, that offer violence to his Saints, eſpecially when out of ſtate and worldly intereſts. That theſe Jews were taken in their own craftineſſe, if it needed, might largely be ſhewne; the thing they feared and avoided was brought upon them; the Romans came and took away their place and Nation to this day: yea and it was greatly occaſioned by the ſame motive which in policy they embraced, whereby to avoid it. For as the riſing of many *falſe Chriſts* was the curſe of that Nation for refuſing the *True*, and is made the ſigne of their deſtruction by our Saviour, *Mat.* 24. ſo it was the Jews proneneſſe to beleeve that their *Meſſiah* ſhould come about that time, and deliver them from the Romane yoke, that the more encouraged them in their Rebellion and revolt from the Romans, which occaſioned their utter deſtruction by them. And ſo *Tacitus*, yea and *Joſephus* alſo did thereupon, interpret that Jewiſh Propheſie *of the King of the world to come out of Jury*, of *veſpaſian* himſelfe, that was the deſtroyer of them, (he comming a Victor out of *Jury*, who was Lord of the world) God thus retorting out of the mouthes of theſe two witneſſes, a *Heathen* and a *Jew*, their former ſinne in rejecting

It is the Interpretation of Doctor *Jackſon*, which becauſe it openeth a Scripture, I will give in his owne words: "Out of this "undoubted "*prenotion*, "that this was the very time wherein the Lord had promiſed to deliver this people from the hands of their enemies, they became ſo prone (as the event proves they were) to take Arms and rebell againſt the Romans, partly about the time of our Saviours birth, *but eſpecially after his Reſurrection.* There was no man *of great might or potency* among them, which did not take upon him, to promiſe this peoples deliverance from the *Romane* yoke; and the multitude were as prone to beleeve every one that would take upon him the name and title of a *Saviour*, or Deliverer. The fore-ſight of this proneneſſe in great ones to promiſe ſalvation to this people, and the peoples proneneſſe to beleeve them, did occaſion our Saviour to give thoſe admonitions to his Diſciples, *Beware of falſe Chriſts, Matth.* 24. *ver.* 4. *Mark* 13. *ver.* 6. *Luke* 21. *ver.* 6. which would ariſe in *Jury* before the deſtruction of *Jeruſalem*, with ſuch faire enticing promiſes and pretences of deliverance, *that if it had been poſſible, the very Elect ſhould have been deceived by them.* In a Sermon upon *Luke* 21. 25.

jecting their *naturall Lord*, the *true King* (indeed) *of all the world*, his ſonne: Thus returning it (I ſay) with the higheſt *Reproofe* upon theſe Jewes, by this, that *that* Emperour of *Rome* * (their enemy and deſtroyer, together with his ſonne *) ſhould obtaine and carry away the repute of that Propheſie (they relyed upon, too late) and this becauſe they came out of *Judea*, from the executing that vengeance the Jews had by this brought upon their owne heads. This having beene manifeſtly the deſtruction of that Nation, and being likewiſe the pattern of the New Teſtament. Give me leave to give you this further obſervation by the way about it: That God diſpoſed it in his providence ſo, that all States and ſorts of men among them ſhould have their hands in it, becauſe Gods purpoſe is not to deſtroy any Nation, for his peoples ſake, till all ſorts therein concur in their ill uſing of them. The ſecond Pſalme Prophecying of the crucifying of Chriſt, ſayes, that *the Heathen, the people, the Kings of the earth, the Rulers, take counſell againſt the Lords Anointed*, which the Apoſtles in their Prayer (of which by and by) *Acts* 4. 27. interpret, *That Herod, Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together againſt his child Jeſus*: both the *Eccleſiaſticall* and the *Civill* ſtate among the *Jewes*, concurred in it. The *Sanedrim* firſt, and Elders of the people; and they with much adoe *perſwade the people*; and when that was with difficulty done, it was long ere *Pilate* did conſent; he kept off, and *waſht his hands*, though the people, Prieſts and all ſought to him; but in the end yeelded. And what was the reaſon that *Pilate* came in at length alſo? Becauſe God would have the Romane Empire,

* *Veſpaſian.*
* *Titus.*

His blood be upon us and our children, ſaid they, who had formerly ſaid of the greateſt Kingdomes in their ruines, *My blood upon Caldea ſhall Jeruſalem ſay*, Jer. 51. 35.

The chiefe Prieſts and Elders perſwaded the multitude, Mat. 27. 20.

(which he meant to break upon Christ and his Saints as the former) to be wound in, even in the guilt of Christs blood, and to embrue their hands in it, as *Pilate* the *Romane* Governour did by his *sentence*, and the *Roman* Souldiers by *execution*. And therefore we find, *Rev.* 11. 8. *Rome* to be called *the City where our Lord was crucified*; because by the power and jurisdiction of that State: that so the *blood of all*, yea even of Christ himselfe, *might be found in her* at her destruction, *Revel.* 18. *ult.*

But to proceed in this Jewish story. When *our Lord* was *ascended*, we reade *Acts* 4. that when *Peter* and *John were preaching to the people, the Priests and the Captaine of the Temple, and the Sadduces came upon them, ver.* 1. *and they laid hands on them, and put them in hold, ver.* 3. And then *ver.* 23. *they being let goe* (onely with *threatning to speak no more in his name*) *they went to their owne company*, and there they went to Prayer: and what doe they urge to God but the second *Psal.* and spread that before him, meerly upon this occasion, that they were falne upon, and interrupted in his worship, and threatned to preach no more in that name, which they (being the relicts of Christ left behinde him here) were to hold forth. They prayed over *with one accord* the second Psalme, *Lord thou art God which hast made heaven and earth, who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vaine things? The Kings of the earth stood up, and the Rulers were gathered together against the Lord and against his Christ. For of a truth, against thy holy Child Jesus*, WHOM THOU HAST ANOINTED, (and now anointed with the oyle of gladnesse above his fellowes) *both Herod, and Pontius Pilate, with the Gentiles,*

Gentiles, and the people of Iſrael, were gathered together, &c. Theſe his Diſciples being his fellowes in his anointing, did accordingly (as you here ſee) intereſt their cauſe in his, by putting God in mind what they did unto their Lord, in crucifying him, to provoke him thereby to conſider what was now done to themſelves, by the *Rulers, Scribes, and Elders, Prieſts, and Band of the Temple, ver.* 1. 5.

Well, ſtill the Jewes goe on, and follow the ſame trade, as our Saviour Chriſt in *Luke* 21. 10, 11. foretold his Diſciples that they ſhould; and withall, he foretold them that there ſhould be *wars* upon this, and *commotions, Nation riſing againſt Nation, &c.* BEFORE ALL THESE (ſayes Chriſt) *they ſhall lay their hands on you, and perſecute you, delivering you up to the Synagogues, and into priſon, being brought before Kings and Rulers for my Names ſake.* Our Saviour therein ſhewing that this perſecution of the Saints, ſhould be the cauſe of all theſe wars; and ſo, of that Nations ruine, as well as his owne death, (ſo involving his cauſe and theirs together.) But they, as afore the warres, ſo *after the warres*, and during the time of them, (Chriſt ſayes) ſhould goe on and take no warning, this you find in *Mat.* 24. 7, 8, 9. *verſes* compared, *And this*, ſayes Chriſt there, *ſhall be a teſtimony unto you.*

Now that ſecond Pſalme (whither the Apoſtles have brought us, and which the Apoſtles in the beginning of the Goſpel prayed thus over, againſt the Jewes) was by the holy Ghoſt intended againſt all Nations and Kingdomes that ſhould in like manner deal injuriouſly with the Saints, (as the Jews had done with Chriſt) to the end of the world, ſo making this inſtance the pattern and example to the reſt. In

the next words (if you read on) you find a ſolemne inauguration of Chriſt, as King, now, when aſcended into heaven, *I have ſet my King on my holy hill*, with a Proclamation & Declaration of Gods *Decree*, and great Deſigne under the New Teſtament, to be effected and accompliſhed by this his new King ſet up, I WILL DECLARE *the* DECRE. &c. *ver.* 7. which (as a Preface) refers to all that followes, and is in effect no other then the ſame you have all this while heard out of the Old. He gives Chriſt as a boone, upon his Inauguration, all the Kingdoms of the world, *I will give thee* (ſaith he) *the Heathen for thine inheritance, and the utmoſt parts of the earth for thy poſſeſſion.* What to doe? Either to break them, or convert them. *Thou ſhalt bruiſe them with a rod of iron, and daſh them in pieces like a potters veſſell:* and this drift the Apoſtles well knew, and therefore pertinently urged it in their Prayer to God againſt the Jewes, which Prayer of theirs had a concurrent influence into their ruine. Now as the deſtruction of *Jeruſalem* is made by Chriſt the fore-running type of the end of the world, ſo the deſtruction of that Nation for theſe their doings to Chriſt and his Apoſtles and their followers, is an example to all Kingdomes that ſhall doe the like afterwards unto the Saints: for which Chriſt hath and will break them alſo. Therefore how ends the Pſalme? BE WISE O YE KINGS, AND INSTRVCTED YE JUDGES OF THE EARTH, &c. That is in effect, All ye *States* and *Princes* of the world, learn to know this your INTEREST. Although this might be enough in the generall, for the whole *New Teſtament:*

2. The *Romane* Empire.

Yet come we to the *Roman Empire*. The Book of the

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Revel. is a Propheſie of the deſtruction of that Empire, either as Heatheniſh in the whole, or elſe when Chriſtian (yet perſecuting then) in both the parts of it, *Eaſt* and *Weſt*. That Book is a *Tragy-Comedy*, which begins with a Kingdome given to be won by conqueſt*, and ends with the *Coronation of a King*, and the *marriage of his Bride*: and all between, is but the removing of all ſuch lets and impediments, namely, of the Romane Monarchie, and all other Kingdoms which *that* was broken into; ſo far as they ſtand in his way, and poſſeſſe the roome of that Kingdome which he is to ſet up. That this is one main argument of that Book, I refer you to what that great and learned Interpreter, Maſter *Mede*, hath largely opened.

* *Revel.* 6.8. When the ſeals begin to be opened, Chriſt *goes forth conquering and to conquer.*

And herein Chriſt, when he firſt began (the whole world then worſhipping Idols) had work enough to doe. He ſets firſt upon conquering the whole *Romane Empire*, as it was *Heatheniſh*, and the worſhip of Satan and Idols in it, and in three hundred yeeres he diſpatcheth that, and throwes downe all both *Idoll-worſhip*, and *Princes*, that did uphold it. This the firſt *ſix ſeales* doe ſhew. And then when the whole *Empire* was turned *Chriſtian*, yet (as one well ſaid) *the devill did not turne Chriſtian*: But under the name and profeſſion of *Chriſt*, he ſtirreth up the *Arrian Chriſtian world* to perſecute the *Orthodox Chriſtians* as much as *Heatheniſh Rome* had done. But Chriſt takes farther vengeance for this perſecution under both theſe, *Heatheniſh* and *Arrian Rome* *. The Empire having been divided afore into two parts; the *Eaſtern* (all which now the Turk poſſeſſeth) and the *Weſtern*; this in *Europe*: He falls firſt upon the *Weſterne European* part, breaking that by the incurſion of thoſe barba-

Chap. 6.

* It was the cry of the blood of the Saints ſlain underboth, that brought on them the vengeance that followed *See* Cha. 6. 10, 11.

rous Nations the *Goths* and *Vandalls*; and this the
Chap.8. *foure firſt trumpets* doe ſound forth: Then for the *Eaſtern* part of the Empire, (although his revenge was ſlower, yet) he reſerved them to the foreſt vengeance
Chap.9. that could befall the *Chriſtian* world, the conqueſt and tyrannie of the *Saracens* firſt, and afterwards the *Turks*, and theſe the *fift* and *ſixt Trumpets* ſucceſſively held forth. Thus here is an end of the Roman Monarchie under the Emperours in the whole, and in
Chap.12. the parts of it. The *Weſterne* part in *Europe*, was by occaſion of the *Goths* invaſion, broken into *ten* Kingdomes, which though helping the woman againſt the flood of *Arrian* perſecution, yet (through Satans ſeducing of them) they ſet up the *Beaſt*, or *Antichriſtian Rome*, and theſe all together did joyn together to make
Chap.13. as great a *warre againſt the Saints* in the 13. Chapter, as the Heathens and Arrians had done: And ſo Chriſt was in a manner as farre off his Kingdome as at the firſt. What then is the next great counter-plot of Jeſus Chriſt? It is to overcome theſe *ten* Kingdomes; ſo you find, *Revel.*17.14. *They ſhall* (ſaith he) *make warre with the Lambe, and the Lambe* SHALL OVERCOME THEM, *for he is Lord of Lords, and King of Kings, and they that are with him are called, and choſen, and faithfull.* The world, though turned Chriſtian, yet in all the variations of it, goes on ſtill to perſecute the Saints; For why? the *world* will be the *world* ſtill, and the *Devill* who is the *Prince of the world*, is the ſame ſtill, and ſo he ſtill followes that trade he had formerly practiced, the ſame which you read of, *Chap.* 12. *ver.* 17. even to *make warre* with *the remnant of the womans ſeed*, which *keep the commandements of God, and have the teſtimony of Jeſus*. This is his deſigne, and let the

the world turn never ſo much, and refine as much as it will, Satan endeavours ſtill to forme a party up amongſt them, whom he turns againſt the Saints, (or ſome of the Saints) for that is the great intereſt of his Kingdome, (as that place ſhews) it is more to perſecute the Saints, then to carry men on to ſinne. And he will be content to fall but upon a few ſometimes, rather then be put out of this his trade. And therefore now beſides plain *Popery* which is prophecyed of in 1 *Tim.*4. to ariſe in the *latter dayes:* You have in 2 *Tim.* 3. 1. another Propheſie of a ſort of men that ſhall ariſe in the LAST DAYES, (Popery is Prophecyed of to be in the *latter dayes*) *who*, ſhall have *a forme of godlineſſe, and be deſpiſers of them that are good:* Thus the Devil hath carryed on his deſign Age after Age, and Jeſus Chriſt purſues more cloſely his great deſigne alſo, and will never leave till he hath overcome: And HE SHALL OVERCOME, *for He is the King of Kings, and thoſe that are with him are called choſen and faithfull.* And all this (if it were not the ſcope of that Booke of the *Revelation*) yet ſtory would make good. Why ſhould I inſtance in more? you know the *little ſtone*, Chriſt and his Saints, ſhall *daſh all in pieces*, *Dan.*2. But enough.

You have heard the truth of this point exemplified by all theſe inſtances. As for *Reaſons* of it, the Scripture affords a farre greater plenty then of *Inſtances:* and in many of the inſtances given, you may finde Reaſons adjoyned by God himſelfe: as here in the Text, they are *Gods anointed*; in that example of Egypts overthrow, Gods *firſt-borne*; in that of Babels, 'twas the vengeance of *Gods Temple*, and ſo on. The time

time will give me leave to ſingle out but a very few of many. The Doctrine was this, *That the greateſt intereſt of all States and Princes, lyes in their uſage of the Saints; to deale ill or well with them, is that whereon their miſery or welfare doth depend.*

1. *Reaſon.* One *reaſon* of it is, (that which ſhould indeed have been my firſt *Obſervation* out of the Text, *viz.*) *The neereneſſe and dearneſſe of the Saints to God.* You ſee how tender he is of them, TOUCH *them not.* If you would underſtand the tenderneſſe of Gods heart expreſſed in that word, parallel it with that, *He that* TOUCHETH *them, toucheth the* APPLE OF MINE EYE: and you have the expreſſion twice. *Pſ.* 17.8. and *Zech.* 2.8. there is nothing more deare then the eye: *you would have pulled out your eyes*, ſayes *Paul*: and of the eye, the *pupa*, the *black* of the eye moſt. When the *Ammonites* required of *the men of Jabeſh Gilead*, that they ſhould thruſt out all their *right eyes*, 1 *Sam.* 11. 2. the Text ſaith, *ver.* 6. that when *Saul* heard of it, *the Spirit of God came upon him, and his anger was greatly kindled*, and he went and cut them off, and ſcattered them, ſo that *not two of them were left together.* If *Saul* their King, a tyrannicall King, was thus moved for this offer of an injury to the eyes of his Subjects, much more God for thoſe, who are to him as his own eye, yea as the apple of it. Or if you will have this Reaſon in an expreſſion more neerely akin to the doctrine it ſelfe, *they are dearer to God then Nations* ſimply conſidered: the reaſon is ſtrong, That therefore, the *Intereſt* of all Nations muſt needs lye in theſe *Saints. Eſay* 43.3,4. *I gave Egypt for thy ranſome, Ethiopia and Seba for thee, ſince thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee, therefore will*

will I give men for thee, and people for thy life. Thus he valued them under the Old Testament. But did he give Nations for them then? They have cost him more *since*, they have cost him the blood of his *Sonne*: *He that spared not his owne* Sonne, *but delivered him up for us: how shall he not with him freely give us* All Things? *Rom.* 8. 32. *All things are theirs, the world, &c. because they are Christs.* Look what reasons the Old Testament gives of this point in hand, from their neereneſſe to God, the New Testament useth the same. *They are my first-borne*, said God to the Kingdome of *Egypt*, and therefore *I will take away thy first-borne*: The New Testament speaks the same; they are the *Church of the first-borne, written in heaven*, *Heb.* 12. 23. Was it the *vengeance of the Temple* was *Babels* overthrow? the New Testament utters the same, and to the same purpose, *If any man destroyes the Temple of God, him shall God destroy*: For The Temple Of God Is Holy, *which Temple are* Ye, 1 *Cor.* 3. 17. Againe, *Israel* is *Holinesse to the Lord, the first fruits of his encrease*, and *therefore all that devoure him shall offend*, (offend greatly) *and evill shall come upon them, saith the Lord, Jer.* 2. 3. Thus speaks the Old Testament. The same reason and expressions are given you see in the New, *The Temple of God* Is Holy, and they are *the* First Fruits *of all his creatures*, *Jam.* 1. 18. *These are the redeemed from among men, and the* First Fruits *to God and the Lambe*, and therefore prevaile, *Revel.* 14. 4.

And as because they are thus deare to God, therefore if they be dealt ill withall, it is the cause of the ruine of a Nation: so on the contrary likewise, if a Nation deale well with them, it is a cause of his bles-

ſing upon them; Yea he doth give Nations and States their being for their ſakes. *They are a bleſſing in the midſt of the land*, *Eſay* 19. 24. In ſo much as God ſpareth the *tree* for a ſmall *bunch of grapes*, (ſo he compareth his people in reſpect of the reſt of a Nation) *Deſtroy it not, for there is a bleſſing in it*, *Eſay* 65. 8. or rather as the ſame *Eſay*, they are to the whole tree, (the Nation they live in) what the *pith*, the *heart*, the *ſubſtance* is. *As an oke whoſe ſubſtance is in them when they caſt their leaves, ſo the* HOLY SEED (the Saints) *ſhall be the* SUBSTANCE OF IT. *Eſay 6. ult.* That preſerves life in a Nation, when the branches of it are hewne, or it *caſt its leaves*. Theſe things are ſpoken in relation to their being the cauſe of the preſervation of a nation in both theſe places. Saints that are as ſtrangers to a Nation, and onely make it their refuge, yet their preſence is in ſuch a caſe a preſervation to them. *Moab*, (ſayes God) *Let mine out-caſts dwell with thee, and be thou a covert to them*, Eſay 16. 4. And *ver.* 5. *And in mercy ſhall the throne be eſtabliſhed.* But much more NATIVE Saints procure this bleſſing, their relation being nearer and dearer; *Of Sion it ſhall be ſaid, This and that man was* BORN *in her*; And what followes? *The higheſt himſelfe ſhall eſtabliſh her*, *Pſal.* 87. 3.

2. *Reaſon.* Secondly, another reaſon is taken from the great intereſt the Saints have in God the Governour, and the priviledge which themſelves have vouchſafed them by God, in ruling and governing this world, and the providences of God therein. They are *Privy Counſellors* to the great *King of Kings*, who governs all the States and Kingdomes in the world; and God doth give theſe his Saints a *Commiſſion* to ſet up and pull

pull down by their prayers and interceſſions. The Old Teſtament ſpeakes in a high language, in *Eſay* 45. 11. (I might have quoted it before, for it comes in as the reaſon of Gods ſetting up *Cyrus* for his peoples ſake) *Aske me of things to come concerning my ſonnes, and concerning the* WORK OF MY HANDS COMMAND YE ME. Who ſpeaks this? The words afore, are, *Thus* SAITH *the Lord, the holy One of Iſrael, and his Maker.* It would have been blaſphemie for us to have ſaid it, but that the LORD himſelfe firſt hath *ſaid* it, and given them this priviledge, *Concerning the work of my hands command ye me.* And which makes it the more obſervable, before he doth in this place mentioned confer this honour and priviledge upon them, he firſt (as on purpoſe) minds them of that infinite diſtance and diſproportion betwixt himſelf and them, (ſo to put the more wonder upon it) he tells them, *ver.9,10.* that they were but the *clay*, he the *Potter*, that could not (therefore *of right*) ſay ſo much unto him about his matters, as *Why madeſt thou me thus?* Yet behold, I that am thus *your Maker*, give you leave to diſpoſe by your prayers the *great works of my hands*, which concerne my *children*, my *ſonnes*, the affaires of Kingdoms, even ſo far as they relate to their good. And he ſpeaks it upon this occaſion, that for their ſakes he had raiſed up *Cyrus*, and pulled downe the Babylonian Monarchy, becauſe they by their prayers had fought this. They are ſaid elſewhere to *decree a thing*, ſo *Job*, and *to bring it to paſſe*, and God is ſaid to *fulfill their counſels.* And this intereſt they have either for good or evill to the nations they live in. Firſt, for *evill.* Thus *Revel.*11.6. the *two Witneſſes have power to ſmite the earth with plagues as oft as they will: And*

Job 22.28. Pſal.20.

if any man WILL *hurt them, in* THIS MANNER *he ſhall be killed,* that is, with the higheſt and ſoreſt vengeance, and God *avengeth them ſpeedily*, *Luke* 18. 8. And ſo for *bleſſing*, *The innocent delivers the Iſland through the pureneſſe of his hands*, *Job* 22. 30. Thus one righteous *Lot* was (for the preſent) the cauſe of the reſcue of the Sodomites, the wickedeſt people in the world, and afterwards ordained to the greateſt judgement.

3. *Reaſon.* A third reaſon, is, the INTEREST of *Jeſus Chriſt* himſelfe. And to ſhew that he is *King*, even *King of Kings*, and hath a Kingdom ordained to him and his Saints, ſupreame to all theirs, in the meane while, his deſign and practice is, and hath been, to break all Kingdoms that do oppoſe him, or oppreſſe his Saints. This reaſon I might enlarge out of *Daniel*, *The God of heaven ſhall ſet up a Kingdome which ſhall break in pieces and conſume all theſe Kingdomes, but it ſhall ſtand for ever*, *Cha.* 2. 44. and *Chap.* 7. but I ſhall inſiſt (in this Head of Reaſons) onely upon that eminent title of Chriſts, (which holds forth this his INTEREST) that he is entitled KING OF SAINTS, *Rev.* 15. 3. which title is there given him, as in relation to the ſetting up his *Worſhip*, ſo to the overthrowing and overcomming the Nations that doe oppoſe his Saints, and this by the ſeven *Vialls* which their prayers have filled. And at that time (it is likewiſe there ſaid) he doth *marvellous works*, being *King of Saints*. In the *Old Teſtament* he is called *the King of Nations*, (though he was *King of Saints* alſo then) ſo *Jer.* 10. 7. and he gave demonſtration of it to purpoſe, by ſetting up that one Nation of the Jews, which he had choſen of all nations, that *that* one nation ſhould ruine all the nations round about

about them: for he was peculiarly their *King*, and the King of all thoſe other nations alſo. But now he hath ſcattered his Saints in and through all nations, (*Thou haſt redeemed us out of all Nations*, that is the language of the New Teſtament) he is therefore therein called *King of Saints*: he carrying on the ſame deſigne by thoſe Saints, which he did before, and is as able to make it good, he being no leſſe *King of Nations* ſtill, or *Lord Almighty*, (as you have it in that fore-cited place.) And he being thus peculiarly *their King*, his intereſt is to maintaine, defend, and take part with them againſt all thoſe that doe maligne them, as he did the nation of the Jews. It is his title, and his moſt royall title, and the greateſt title, that he is *King of Saints*; he preferreth it to his title of being *King of Nations*; that vaniſheth, and is not mentioned in compariſon. This therefore anſwerably muſt be his greateſt intereſt, which of all other he now purſueth. And therefore if all thoſe Nations in which his Saints are, doe not bow to it, and comply with it, he will ſhew himſelfe that he is *King of Saints*, and of *Nations* alſo, by ruining of them. As the greateſt intereſt of the *Devils* Kingdome is to *perſecute thoſe that keep the commandements of Jeſus*, ſo it is the greateſt intereſt of the Kingdome of Jeſus Chriſt to preſerve his Saints, and to confound thoſe that injure them, for he is *the King of Saints*. And further, in the Old Teſtament, when this his Kingdome was farther off, and longer to come, and yet you have ſeene how ſtrongly he drove on this deſigne then; but in the *New Teſtament* he is aſcended, and perſonally as *Man* inveſted into it: *We ſee Jeſus crowned with glory and honour*, (ſaith the Apoſtle, *Heb.* 2. whoſe faith was as reall in

this as our ſight can be) and he SITS there EXPECTING, as thinking the time long, *till all his enemies are ſubdued, Heb.* 10. 13. which the ſame Apoſtle elſewhere interpreteth, (and therein ſpeaks home to the point in hand) the putting downe *all rule and dominion* that are oppoſite to his Saints, 1 *Cor.* 15. 24, 25. verſes compared. And accordingly in all thoſe Pſalmes, where ever his aſcenſion and inveſtiture into his Kingdome at Gods right hand is prophecyed of, there the ruine or converſion of Kings and Kingdomes are alſo ſpoken and prophecyed of. Reade *Pſalm.*2. *Pſalm.*68. *Pſal.*110. And let me adde this to all, That as the *ſhorter time* Satan hath, the more is his *rage*; ſo the ſhorter time Chriſt hath, and the nearer he is to the poſſeſſion of his Kingdome, the more is his zeale for his Saints, and indignation againſt his enemies. His heart is ſet upon it, and the more eager doth his deſire become every day to attaine his long expected Kingdome, and to throw downe all that oppoſe it: and therefore it is that we ſee in this latter age, he hath made ſuch changes in the world. We have ſeen him doe that in a few yeeres, that he hath not done in an hundred yeeres before; for he being *King of Nations*, and *King of Saints*, he purſues his intereſt; and being more neere his *Kingdome, he takes it with violence.* We are now within the whirle of it, therefore his motions are rapt. Hence therefore all States and Kingdoms had need now (of all times elſe) *to be inſtructed*; and accordingly comply with this *intereſt* of *Chriſt*, it is more eſpecially now then ever their greateſt intereſt. It is well for us, that Jeſus Chriſt he is our *King*, who is the *King of Kings*, and *King of Saints*: and with-

withall that he is so neere the enjoyment of his Kingdome.

APPLICATION.

Application.

I Shall come now to a word of *Application*, which I shall dispatch exceeding briefly. In those fore-rehearsed instances I have carryed you over, and given you a prospect of all Kingdomes throughout the story of the Bible, and at last I brought you, and set you downe, and left you in the times of these *Tenne* Kingdomes of *Europe*, of which the holy Ghost hath prophecyed, *Revelat.* 17. 14. *These* (saith he) *shall make war with the Lambe, and the Lambe shall overcome them, for he is Lord of Hosts, and King of Kings, and they that are with him, are called, and chosen, and faithfull.* And it is certaine, we are in the last times of these kingdoms, and we all here live in one of them. But a word of *Encouragement* and *Direction* to those of this kingdome.

1. Encouragement.

You have heard in those words I last read, the greatest security that any kingdoms can have in these times: for first, in the generall, this Text holds forth plainly, that Jesus Christ by vertue of his being *King of Kings*, and being *King of Saints*, (as you heard even now) he will *overcome*, and subdue these kingdomes to himselfe, and yet (for our encouragement) not so as to destroy them; why? Because these kingdoms, as such, shall destroy the whore: and therefore shall not be *overcome* by way of *desolation*, but by way of a more happy conquest of *Reformation* and *Conversion*: Thus the Text seems cleerly to speak; *for the ten horns*, (which

(which are theſe ten kingdomes) *ſhall hate the whore, and make her deſolate, and burne her with fire, ver.*16. As I have therefore thought this Text to be a barre to the projected *Spaniſh Monarchy*, over them, even then when it was in the greateſt height, and in moſt probability to have carryed it; ſo the greateſt ſecurity for continuance and preſervation of theſe Kingdomes, becauſe they muſt remaine *tenne Kings*, or ſupreame States and kingdomes, untill the whore is burnt, for they muſt deſtroy her. And firſt, for their number, *Ten*: tis true, they have indeed been more, yet never fewer, ſince the breaking of the Romane Empire. And when it is ſaid *ten* KINGS, it is not neceſſarily to be underſtood there ſhould be ſo many Monarchs alwayes, (in a ſtrict ſenſe as we uſe the phraſe) for in the language of this Book, *Kings* is put for *Supreame States*. Thus *Rome* is ſaid to have had *ſeven Kings*, and yet five of thoſe Governments were not Monarchicall. Theſe kingdomes may fall one upon another, there may be civill broyles, and diviſions, and diſtractions, and thereby they may be ſorely puniſht as wee have beene, for dealing ill with the Saints. Likewiſe two may be joyned into one, and one may be broken into two, ſo they have varied in ſeverall times and ages, yet ſtill they have ſtood, and at the leaſt the number of *Ten* hath beene kept up: and though they have made warre againſt the *Lambe*, and have been puniſht for ſo doing, yet the Lambe ſhall overcome them another way then by deſtroying them, even by winning ground upon them: ſo as where you ſee Jeſus Chriſt hath took footing in any one of theſe kingdomes by ſuch a way of conqueſt,

(as

(as in ours he hath done a ſecond time for double ſecurity) ſtand that Kingdome ſhall till you ſee *Rome* downe.

Now the next thing I deſire you to take notice of in the words, is, the *Reaſon* why that Chriſt will thus overcome them, and preſerve them. For (ſayes ſayes the holy Ghoſt) *thoſe that are with him*, (namely, in theſe ten kingdomes, and ſo members thereof) are *called, and faithfull, and choſen.* Therefore it is that the Lambe ſhall work theſe kingdomes about, and win ground upon them, and ſhall cauſe them at length to hate the whore, and therefore they ſhall ſtand till the whore be ruined, and how long after, he onely knowes that hath ſet them up.

It hath been one great outward evidence to my faith, of the truth of the New Teſtament, that what was in this particular foretold in this Book ſo diſtinctly ſhould ſo come to paſſe as we ſee it hath done. When *John* wrote this Propheſie, there were none of all theſe kingdomes ſet up, the Empire was not broken. You ſee the Empire hath been broken into theſe kingdomes, and they have given their power to the beaſt: and we know how rooted the power of the *beaſt* once was in all theſe *Kingdomes*, ſo as, who could *make war with the beaſt?* yet we have likewiſe ſeene *the Lamb hath overcome* many of them, eſpecially theſe *Northern* Kingdomes, where he hath ſet up his Temple. He hath overcome them, and he wins ground upon us every day, and works us up age after age to a farther Reformation, to more light and holineſſe, and ſo he will doe till he hath perfectly overcome every Popiſh principle out of them. Wee ſee all this done, we ſee likewiſe all theſe King-

domes ſtand, and not ſubdued to any one Civill Monarchie over them all: We ſee *Rome* pro-
* Revel. 17. 18. pheſied of in this Book*, yet ſtanding and poſſeſſing ſome of theſe kingdomes. We ſee likewiſe multitudes of *faithfull called and choſen*, whom God hath raiſed up in theſe kingdomes to oppoſe the *Whore*. All theſe things we have ſeen fulfilled, therefore I beleve this ſhall be fulfilled too, that theſe kingdoms ſhall ſtill continue, where God hath *faithfull*, *called*, and *choſen*, and that they ſhall be the ruine of the *whore* in the end. Having ſeen and beleeved ſo far, we may very well truſt him for the reſt. This for the generall.

More particularly, to you of this Kingdome wee live in: If you would yet know and be confirmed in what is your greateſt *intereſt*, this Text ſpeaks more punctually to the point, and it holds forth by way of Propheſie thus much to you, that your intereſt lyes (as you are one of theſe ten Kingdomes) in what I have hither to told you, even in YOUR *faithfull*, *called*, *and choſen*. And let me ſpeak this for your peculiar encouragement farther: That look as where God doth give a command with a reaſon, upon whom the reaſon falls moſt ſtrongly, there is the greateſt obligation; ſo where God gives a promiſe, and gives it with a reaſon, where moſt of the reaſon is found true, there certainly the promiſe will take place moſt in the fulfilling of it. Now upon what hath hee put the ſtanding of theſe kingdomes, and their being thus *overcome by the Lambe*, and that they ſhall *hate the whore*, ſo as to deſtroy her in the end? It lyeth you ſee in this, that they that *are with the Lambe*, are *faithfull*, *called*, and *choſen*. Hee puts the

the very reaſon of it upon this, *The Lambe ſhall overcome them*, FOR (ſaith he) *they that are with him, are called, and choſen, and faithfull.* Now look upon this Iſle in which we live, and it is the richeſt Ship, that hath the moſt of the precious jewels of our Lord and Saviour Jeſus Chriſt in it, and the greateſt treaſure, of any kingdome in the world, I had well-nigh ſaid, as all the world beſides. Now where there are moſt of *called*, *choſen*, and *faithfull*, certainly there (towards the time of *Romes* ruine) the Promiſe will take the moſt effect. Here then lyes your INTEREST. You have it not onely confirmed from the generall truth of that great point I have all this while been giving demonſtrations of, but further you have it confirmed by a more ſpeciall charter of promiſe and propheſie (which you may well beleeve, having ſeen ſo much of it fulfilled) granted forth to theſe kingdoms long before their erection. And as for this Kingdome, give mee leave, upon this ſo juſt and ſolemne an occaſion, to take the boldneſſe to utter this in the ſame expreſſion which now well-nigh twenty yeeres agoe I uſed in publique, That if we had ſtood at Gods elbow when he *bounded out the Nations*, and *appointed the times and ſeaſons* that men ſhould live in, (as the Apoſtle ſpeaks) we ſhould not have known (unleſſe when Chriſt himſelfe was alive, and the Apoſtles, in thoſe Primitive times, unleſſe in *Judea* it ſelfe, where all the Apoſtles were together) in what age, or in what place, in what nation or kingdome we would have choſen to have lived in, in reſpect of the enjoyment of the Goſpel, and the communion of Saints, more then in this kingdome wherein we live. Other Churches they have had the glory

of Reformation, and have had the honour in the first age of Reformation; but we though in that respect have been like to *bleare-ey'd Leah*, yet have since beene abundantly the more fruitfull of *Saints, faithfull, called, and chosen*. This is therefore our great security, and it is the more speciall interest of this Kingdome in which we live, the *Magna Charta* of it.

2. *Direction.* And therefore that which I shall make further bold with your leave and patience is but onely this, to adde a word of *Exhortation* and *Direction* to MAINTAINE THIS INTEREST, and to *preserve it*. To this end, consider, it is not simply having Saints, and multitudes of Saints, *called, faithfull*, and *chosen*, but it is the using them *kindly*, and *dealing well* with them, that is the interest of a Nation. *Judea* it selfe had the best of Saints, it had *Christ* and his *Apostles*, and multitudes of others also in that Countrey, (which were afterwards dispersi into all *Nations*) yet though they had these multitudes, because they dealt unkindly with them, it was their ruine, and God provided a safety for those his Saints, by dispersing them into all Nations, through their persecution of them.

That worthy *Duke* of *Rohan*, that writ that Book of the CIVILL INTEREST OF THE STATES OF EUROPE, in his *Preface* to it, sayes, That *according as the proper* INTEREST *of each hath been well or ill followed, it hath caused the ruine of some, the greatnesse of others*. That which that worthy Duke thus speaketh of the Civill *Interest*, give me leave, from all the grounds forementioned, to presse upon you concerning that which is your greatest interest; an *interest*

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most divine, most generall, and fundamentall. *The Saints of England are the Intereſt of England*; look to, and keep to this your intereſt, namely, *maintaine* and *preſerve* the *Saints* among you, and make proviſion for them, as you would preſerve the Kingdome. When afterwards the ſame Author particularly comes to ſpeak of the proper intereſt of *England*, he hath a ſaying, (and he ſeems to ſpeak it as if it had been an *Aphoriſme* of the late Queens) that *England is a mighty Animal, which can never die except it kill it ſelfe*. To follow his Maxime in that alſo, wee may apply it to this intereſt in hand. There is a *mighty* body, and company of Saints in this Kingdome. Now if they could all be united in one, and their diviſions and animoſities allayed, and all reconciled and made one, I am confident we need not feare if all the Nations of the world were gathered together round about us. *But if ye bite and devoure one another, take heed ye be not conſumed one of another.* It is a State Maxime as well as a Church rule, there is nothing elſe can deſtroy us.

If any man think I am a pleading for a liberty of all opinions, of what nature and how groſſe ſoever, I humbly deſire them to remember that I onely plead for Saints, and I anſwer plainly, *The Saints they need it not.* The Apoſtle tels us that there are *damnable hereſies*, ſo 2 *Pet.* 2. 1, 2. and they will ſoone unſaint men; there are errors that are *capitall, not holding the head*, ſo *Col.* 2. Do but diſtinguiſh theſe from others, & let this be one foundation laid for this union. And when I ſay *Saints*, I mean no one party of men: Doe we not know that the *new creature* is found in *circumciſion* and in *uncircumciſion*, and as eminent in the one as in the other?

other? and it were the higheſt ſacriledge in the world to ingroſſe that title of *Saints* and the *godly party* to any one. Characters of Saints I need not give you, it hath been the main ſubject of the preaching in this Kingdome for theſe forty yeeres and upwards, to deſcribe them to you, and diſtinguiſh men from men.

As there are multitudes of *faithfull*, *called*, and *choſen ones* in this Kingdome, ſo you, Honourable and worthy Senatours, are the *called*, and *choſen*, out of all theſe, to this great work, and have *obtained mercy* from our God, to be in a great meaſure *faithfull*. Conſider the truſt God hath committed to you. You have the richeſt treaſury that I know God hath above ground elſewhere on earth. THE SAINTS OF ENGLAND ARE THE INTEREST OF ENGLAND. Write this upon your walls, to have it in your eye in all your conſultations, never to ſwerve from it for any other intereſt whatſoever.

And have reſpect to the Saints, and to the whole lump of them; if you will maintaine your intereſt whole and intire: have regard to the Saints SMALL and GREAT. You ſhall often finde that expreſſion, as in *Revel.* 11.18. *When the Kingdomes of the world became the Kingdomes of Chriſt*, and *Revel.* 19. when the *whore is judged*, *ver.* 2. it is ſaid, *that all the Saints* SMALL *and* GREAT *rejoyced. ver.* 5. 7. What vow doth *David* Pſal. 101. 6. make when he ſhould obtaine the Kingdome? *Mine eyes ſhall be upon* THE FAITHFULL OF THE LAND, *that they may dwell with me.* Let yours be ſo.

You are the ſhields of the earth, under God, and for his Saints: as in *Pſal.* 47. The *ſhield* ſhould defend the whole body, and all the parts and members of it. You are *covering Cherubims* unto the Arke of God,

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(ſo the Prince of *Tyre* is called, *Ezech.*28.16.) ſtretch your wings from one end of the holy of holies to the other, ſo as to cover all. You are the nailes of the Temple, and for the veſſels thereof, as *Eliakim*, *Iſa.* 22.24. is called a *naile*, on which ALL the *veſſels* ſhould be hung, and by whom alike ſupported, the *veſſels of* SMALL *quantity*, as well as great, *from the veſſels of cups* even *to all the veſſels of flagons*, ſo the Prophet there ſpeaks, comparing the people of God to the veſſels of the Sanctuary, and *ſmall* weak Saints to the veſſels of *ſmaller* quantity, and the *ſtronger* to the *greater:* and *Eliakim* to a nayle, and a like ſupport to all. *Shebna* his Predeceſſour had been an oppreſſor of the Saints, and therefore God ſayes of him, that he ſhould be *driven from his ſtation*, and *cut* or *ſawn* off from the wall, ſo as the wall ſhould ſtand: and he would put *Eliakim* in his roome, and *hang all the Saints upon him.* You are *Mordecai's*, and it is ſaid of him in *Heſt.*10.3. that *He was accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to* ALL *his ſeed.* You are likewiſe called *Shepherds*; now the Shepherds are to take care of all the ſheep. Oh ſee that all the ſheepbe folded, and have paſtures to lie down in: not only a *ſtaffe* and a *rod*, but *folds & paſtures for them:* take care not of the *ſtrong* only, but of the *ſick* and the *diſeaſed*, ſo the expreſſion is, *Ezek.*34.21. thoſe that are ſick and diſeaſed, *that men did puſh with their hornes till they were ſcattered abroad*, not onely reduce them from their *ſcatterings in a darke and a cloudy day*, as *Ezek.*34.13, 14. but *feed them in a good fold*, and *judge betwixt them, and thoſe that would puſh them.* You are *Fathers*, and you ſhould ſee *proviſion* made for all the children; and though they through

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waywardneſſe will not eate together, yet let them not ſtarve.

And to conclude, let me uſe your own word to you, UNITE, or (if you will, the Apoſtles) *Reconcile* all the Saints in this Kingdome together. Providence hath diſpoſed it ſo, that they doe and will differ in judgement. The Apoſtles, who were Oracles infallible, could not in their times wholly prevent it. And differing thus in judgement, they will hardly ever of themſelves agree. But it is your work, and will be your honour, to make them and to cauſe them ſo to doe, and to finde out wayes whereby this may be done, notwithſtanding theſe their differences. Thus *Conſtantine* dealt as a Reconciler amongſt his *Divines*, and he did it with ſucceſſe. It is of all works the happyeſt and moſt glorious, for it was Jeſus Chriſt his eminent work. *Eph.* 2. 14. *He is our* PEACE, *who hath made both one, and hath broken downe the partition wall between us, having aboliſht in his fleſh the enmity:* and a greater enmity was betwixt Jews and Gentiles, then among us. He did it by his blood; doe you mingle his blood with faith, and mingle therewith but the Rules given by the Apoſtles, by which they effected this, as in *Rom.* 14. when one *beleeved that he might eate all things*, another that was *weake* durſt not, but eate *hearbs*, *ver.* 2. *Let not him that eateth*, ſayes he in this caſe, *deſpiſe him that eateth not; and let not him that eateth not, judge him that eateth.* And *ver.* 14. *Let us not judge one another any more.* Certainly this rule, with ſuch others, reduced to practice, as are found in their

Lege *Euſebium* in vita *Conſtantini*, lib. 3. c. 13. *Ipſe conſilio interfuit*, reconciliavit *eos qui* diſſidebant, *& ad concordiam perſuaſit: Eos qui paulo inſolentiores & ferociores fuerunt, mitigavit; nec antea deſiit, quàm omnes ad concordiam revocaverit, & tum hanc quaſi* SECUNDAM VICTORIAM *nactus*, ὀπινίκιον ἑορτὴν, *Feſtum Triumphale celebravit.* Whitak. contr. 3. quæſt. 4.

their writings, would heale all. I ſhall not ſtand to diſpute that place now. I ſhall onely upon occaſion thereof, acquaint you with an Obſervation, whichto me was ſtrange (having conſidered former proceedings) when I firſt found it. In the late *Book of Canons* that were made juſt afore this Parliament, and ſtirs began, when the Biſhops would have brought in *bowing* towards the Communion Table, (the *Altar*, as it was called) after many ſpecious colours prefaced thereto, they cloſe all with this, *In the practice or omiſſion of this Rite, we deſire that the* RULE OF CHARITY *preſcribed by* THE APOSTLE *may be obſerved, which is, That they which uſe this Rite,* DESPISE NOT *them who uſe it not; & that they who uſe it not,* CONDEMNE NOT *thoſe that uſe it.* Could they not have ſaid ſo ſooner? The obſerving this very rule about thoſe other things urged by them, had ended all the quarrels, prevented all the oppreſſions of tender conſciences, that were during all their dayes; it had ſaved and prevented the ſilencing of how many faithfull Miniſters by them! But God, (who who afore he puniſheth, uſually takes evidence, or at leaſt layes a ground of their conviction whom he puniſheth) when he had once drawne this out from them, (though they did it for an end to facilitate the introduction of that which was a novelty) yet then *ex ore tuo*, out *of their owne mouthes* he condemnes them, and ſtayes not a moment from the execution. But from that time and word uttered by them and publiſhed to the world, began their ruine, it haſtned, and haſtned inſtantly.

I am confident of it, that Chriſt that *King of Saints* that is in heaven, he will not reſt till ſuch [illegible] hee hath

hath made us one, if not in judgement, yet in fobearance; and that if we will not take warning, and will not agree it, that either *Antichriſt*, or *Jeſus Chriſt* himſelfe will come in upon us, and we ſhall be made to doe it one way or other.

But if this great deſigne of reconciling all the Saints could be brought to a full iſſue and perfection: and if this your Intereſt, (*a regard had to all the Saints in this Kingdome*, which to me upon all the grounds fore-mentioned is the greateſt Intereſt of this Kingdome) be followed and maintained, I would not feare, *though* (as the Prophet *Zachary* ſaith of *Jeruſalem, Chap.* 3. *ver.* 3.) *all the people of the earth were gathered together againſt us.* We feare forraigne Forces; certainly let us keep to our *owne proper Intereſt*, and then if all the Nations of the world were gathered together againſt us, I beleeve they would have the hardeſt pull of this Nation that ever was of any: The Lord Is Here, (as the Prophet ſpeaks, *Ezek.* 35.10.) or (let me expreſſe it in thoſe ſimilitudes *Zachary* there uſeth) if they ſhould come, and think to devoure us, they will find this Kingdome to be a *cup of poyſon* to them, *ver.* 2. (ſo tis in your margents, but we reade it, *a cup of trembling*) which they muſt not onely vomit up againe, but will be their death and deſtruction: they will finde it to be a *burthenſome ſtone*, as *ver.* 3. which while they goe about to overturne, or ſtirre, or meddle withall, it ſhall fall back upon them, and cut them to pieces. *I will make Jeruſalem a burthenſome ſtone for all people; all that burthen themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.* And you that are the Governors Of Judah, (as at the 6. *ver.*)

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shall be *as an harth of fire among the wood, and a torch of fire in a sheafe*; and all that oppose you and rise up against you shall be but as so many *strawes*. Take a stack of straw, great for bulk and number, and lay it upon a few coales of fire upon an hearth, and what will become of them all? though they cover the fire a while, yet they will soone be consumed and burnt up. Read the 6. *ver. I will make* (saith God) THE GOVERNORS *of Judah like a harth of fire among the wood, and like a torch of fire in a sheafe, and they shall devoure all the people round about, on the right hand and on the left.*

I shall onely end with what is further spoken there of these Governours of *Judah* in the 5. *verse*, (which is the summe of what I have said) THE GOVERNORS OF *Judah* SHALL SAY IN THEIR HEARTS, (as comforting themselves thereby) *The inhabitants of Jerusalem shall be my* STRENGTH, *in the Lord of Hosts* THEIR GOD. And so say you, the *Saints* of this our *Jerusalem* are our greatest INTEREST and security through the *Lord of Hosts*, his being *our God*: And let this *saying* be ever in your hearts, to *encourage* and to *guide* you.

FINIS.

Die Mercurii 25. Feb. 1645.

ORdered by the Commons assembled in Parliament, That Sir Robert Harley *and Master* Purefoy *doe from this House give Thanks to Master* Thomas Goodwin *for the great paines he took in the Sermon he preached this day at the intreaty of this House at S.* Margarets *Westminster, (it being the day of Publique Humiliation) And to desire him to print his Sermon. And it is Ordered, that none shall print his Sermon without license under his hand writing.*

H. Elsynge Cler. Parl. Dom. Com.

I doe appoint Robert Dawlman *to print this Sermon.* [illegible] odwin.

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